ILL NEWES FROM NEWENGLAND:

Or a Narative of New Englands PERSECUTION.

WHEREUNTO

Is added eight severall Arguments to prove that no servant of Christ hath any liberty much less Authority from Christ to prosecute others for case of Conscience, 5 against those who to maintain their own interest do incite the Magistrate, therein to exceed his Commission.

By JOHN CLEARK Physitian of *Rode Island* in *America*

Revel. 2 25. *Hold fast till I come.*
3. 11. *Behold I come quickly.*
22. 20. *Amen, even so come Lord Jesus.*

LONDON,

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BIBLIOTHECA HOWELLIANA

To the Right Honorable the Houſe of

PARLIAMENT, and COUNCEL of STATE for the Commonwealth of ENGLAND, The author humbly craves of that mighty Counſeller, that Prince of peace, a large donation of the ſpirit of Counſell, and of the ſpirit of courage, with a ſuitable and happy ſucceſs for the *Peace*, *Liberty*, and enlargement of theſe three *Nations*.

MAy it pleaſe you right Honorable, in ſome of thoſe few vacant hours which it pleaſeth the moſt high (whoſe rod and ſtaff you are) to afford unto you, from theſe many, weighty, difficult, and diſtractfull incombrances, and affairs, that do flow in, and preſs upon you daily, to caſt your eye (at leaſt for recreation ſake) upon this Treatiſe, and the rather, becauſe it contains in it matter of no ſmall concernment, as in it ſelf, ſo eſpecially to your honoured ſelves; for in the firſt part, which is the narrative, you may pleaſe to read a tragicall ſtory, wherein I hope your eye will not a litle affect your tender hearts, to ſee ſuch a diſcurteous entertainment of ſtrangers, and wayfaring-men that were paſſing by, and tarried but for a night or two, and that by their neighbours, men profeſſing the fear of the Lord as they alſo do; who together for liberty of their conſciences, and worſhip of their God, as their hearts were perſwaded, long ſince fled from the perſecuting hands of the Lordly *Biſhops*, your adverſaries and ours, unto thoſe utmoſt parts of the World, to the extreme hazard of their lives, the waſting of their eſtates, and upon the point, to the totall loſs and deprivation of their neer and deer relations, and the comforts thereof in this their native land; and the rather to ſee this acted by that ſword, that hand, which from your

honored arm they are betrusted with, and so to see your sword, your power, your hand misused therein. In the second part, which is the confirmation of my testimony by the word of God, and testimony of Christ Jesus the Lord, and especially in the later part thereof: you that count it your greatest honour, and highest preferment in this world to be servants of Christ (who is indeed the Lord of Lords, and King of Kings, whose Sword-bearers you are, as was also that *Cæsar* although he knew it not) you (I say I hope) shall find that he hath not required such things at your hands, as generally they that have been his Sword-bearers before your selves have been apt to conceive; and thereupon have been too deeply engaged in the shedding of much innocent bloud in this Land; being also perswaded thereunto by their teachers, who to maintain their superstitious, humane, invented religion and worship, for filthy lucres sake, it being the only curious art, and craft by which they had their wealth and livings as those of old; not having the two-edged sword of the Spirit, which is the word of God, to defend themselves, and to maintain their craft, against the poor illiterate and despised servants and witnesses of Jesus Christ, have been forced to call for the sword of steel, the power of the Magistrate, to help to stop their mouthes, to cut them off, and so to take them out of their way, and by casting a mist before their Rulers eyes they have still perswaded them, That this is their office, and duty to do, and that hereby they did God best service with that sword with which they were betrusted, whereas indeed they did but make their sword guilty of the blood of the innocent; and thus were they taken off from attending upon the very thing for which this sword was put into their hands, to attend upon their private, and carnall interests, and so were brought into a double transgression. By whose erratas, Right Honourable, I hope the Lord will teach you to beware, and by giving you a clear discerning of his mind, and will in these more bright sunne-shining daies (wherein the Earth begins to be filled with the knowledge of the Lord as the waters cover the Sea) will give you to understand that as all power in earth is given to him, so he to the glory of God his Father, whose power, and wisdome he is, doth wisely manage the same by a two fold administration of power suitable to the two fold state or being of man, whom in the earth, and in the things thereof he hath appointed Lord; that one may be called an earthly, and outward administration, which suits the outward man, and all those outward, and visible things (in reference unto man)

that

that do belong thereto, as he is Lord thereof, and is managed by an outward viſible ſword of ſteel, and by a carnall or audible voyce, or word of him, or them that holds it in their hand, and to an outward and carnal end, (yet righteous, juſt, and good, which being diligently attended to tends to the peace, liberty, and proſperity of a civil State, Nation and Kingdom ſo far as it concerns the outward man and viſible ſtate thereof;) which end is the preſervation of it ſelf, the whole, and every particular part, and perſon, belonging thereunto, ſafe in their perſon, name, and eſtate from him, or them that would riſe up viſibly to oppreſs, or wrong them in the ſame; Thus in the general; and to inſtance more particularly, in caſe by the caution of a wholeſome Law, and juſt penalty annexed thereunto, which by a carnall hand or way, is preſented to a carnall and viſible eye, or ear, the Oppreſſour takes not warning, and will not be deterred from offering violence to the perſon, name, or eſtate of his neighbour, then by this power ſhall he be made reſponſible, and be forced *nolens volens*, ſo far as he is able to make it good, and to reſtore; in caſe any be impoveriſhed, or faln to decay in their outward man, and eſtates by age, ſickneſs, fire, or by ſome other way, or hand of GOD; ſo far as their preſent ſtrength extends, by this power they are to be employed, and where it fails, to be relieved, and that by an equall, and juſt levy of their neigbours eſtates to be taken alſo by force in caſe there be not ſo much love, and charity in them towards their poor diſtreſſed neighbours to conſtrain them thereunto, and by the ſame way alſo to maintain it ſelf, and all other juſt undertakings that may be preſented for the preſervation of the whole. And this in brief is the ſum of that adminiſtration of Chriſts power in earth ſo far as it meerly concerns the outward man with reſpect to others that may uphold it, or moleſt it, and is managed by that ſword of ſteel which in reference unto him is called in ſcripture the rod of iron by which he rules the nations, and breaks them to peeces like a Potters veſſel; and with this adminiſtration of his power on Earth (Right Honourable) hath he (who is the Lord of Lords and ſhall ere long appear as King and Judge of all) betruſted you in theſe three Nations, having as a manifeſt token thereof put into your hand that iron rod, and to admiration hath ſtrengthened and upheld your arm for the ſubduing, and ordering of the ſame.

There

There is yet besides this, another administration of Christs power on Earth, which compared with this, may be truly termed heavenly and spirituall, it being that which suiteth with, and principally is exercised about the spirituall, or hidden part of man, to wit, his spirit, mind, and conscience, which is indeed the most naturall Lord and commander of the outward, it and all things belonging thereunto being but naturally subject, and readily obedient, from which very consideration it is, that it is more safe, and also more honourable, for the powers on earth to have one thousand souls to be subject to them for love and conscience sake, than to have ten thousand times ten thousand bodies seemingly subject, for wrath sake, and for fear of revenge; this spirit and great commander in man, is such a sparkling beam, from the Father of lights, and spirits, that it cannot be lorded over, commanded, or forced, either by men, devils, or angels, but onely leaving its first station, wherein it came so neer to the light and glory of God, it is now caused to possess death and darkness, and by that means is in a capacity by men and devils to be deceived, and so by perswasion to be mis-led. This spirituall administration of Christs power in and over the spirits and consciences of men, as it extends to all the inward and hidden motions and actings of the mind, so to all the outward manifestations of its powerfull commands in the outward man, in reference unto God, and especially unto such as appertain to the visible worship and service of God, who hath declared himself to be a Spirit, and will be worshipped in spirit and in truth, and seeks such, and onely such to worship him: This spirituall administration so far as it concerns the outward man, is managed not by a sword of Steel (which cannot come neer or touch the spirit or mind of man) but by the sword that proceeds out of the mouth of his servants, the word of truth, and especially as to the efficacy, and to the inward man, by the two-edged sword of the Spirit, that spirituall law and light with which these candles of the Lord are enlightned, and that by himself, who is that light *that enlighteth every man that comes into the world*; and this spirituall administration of Christs power on earth in and over the spirits, minds, and consciences of the sons of men, and also over the outward man as to worship meerly, is committed into the hands of the Spirit of Christ, who is his *vice-roy* here on earth, and is only able to deal with spirits by way of convincing, converting, transforming, and as it were a-new creating of them, and so to translate them out of the Kingdome of darkness, in which they are by nature, into the glorious liberty of the Saints in light. Who is pleased also to make use of the mouths of his servants, and through them, as empty reeds, and crooked rams-homes, to over-

turn

turn the spirits, and spirituall strong holds of men and devils, and by them to convict, avenge, and execute the sentence written, which upon such as manifest the enmity that is in their minds in the highest degree even against the holy Spirit himself (the only sin unpardonable (for all other sin and blasphemy shall be forgiven) I say the written sentence that is to be executed upon such) is *anathema maranatha*, that is, accursed with this intimation, *our Lord cometh*, leaving them untill he meet with them; and otherwise than thus the servants of Christ cannot proceed, having express command not to strive, but to be *patient, apt to teach*, in meekness instructing those that oppose themselves, & to wait if God at any time will give them repentance to the acknowledgement of the truth: Thus if it please the Father of lights to give you (Right Honorable) to distinguish between these two administrations of Christ's power here on earth, and to leave that part to himself in the hand of his Spirit, which cannot be conferred on others, nor yet rightly managed but by the *two-edged sword of that Spirit*, and wholly give up your selves to improve that part which belongs unto, and well suits with that sword which you are now betrusted with, it will much conduce to his glory, your own praise, and the peace and setlement of these three Nations, over which the Lord hath set you.

And whereas Right Honorable, it is in your hearts, to propagate the Gospell of Jesus Christ; the thing is excellent that is in your hearts, and I hope the way to effect it is before you, which is, sith the Lord of hoasts hath said, that works of this nature are carried on, *not by might, nor by power, but by his Spirit*, therefore to give way to his Spirit for the effecting thereof: and to this end I humbly propose, that your way to further this glorious design, as to the might and power this Lord of Hoasts hath betrusted you with, is

1. Not so much as to touch his Anointed, and to do his Prophets no harm, their ointment being the Spirit of prophecy, and this Spirit of prophecy the testimony and witness of the Gospel of Jesus. And

2. As obedient and dutifull servants to that Lord of Lords, to suffer the *Tares* (which being by the adversary sown after the *Wheat*, must needs be ment, erronious, hereticall, and antichristian persons professing the Gospel, I say to let these *tares*) alone in that part of the field, or world, over which the great Lord of the harvest hath placed your Honors; sith it is his pleasure they shall there remain to the time of the harvest, being the end of the world, and that out of his tender respect to the *Wheat*, lest in plucking up the *tares* (though evidently discerned by his servants) the *Wheat* should be rooted up also. And

3. To

3. To the same end not to give your sword, or power to the lead nor yet to suffer your power, neither in these three nations, nor yet in any forreign part of the world to be so misused by any to whom'tis committed, as by vertue thereof out of an ignorant zeal, and blind devotion, pretending to pluck up the tares(which yet is contrary to the expres mind of the Lord) to root up the wheat also.

4. To countenance and incourage (as through Gods mercifull hand on your hearts in some measure you do) such as are faithful, and upright in the land, by this means shall a wide andeffectual door be opened, and so shall the word of the Lord, which is the Gospel of Christ go forth, run, and be glorifyed through all those parts of the world that acknowledge your power, and that which is of God shall stand, encrease and be propagated, and that which is not of God shall fall, decay, and come to nothing. Thus shall you also accompliſh the words of the Prophets of old,in becoming *nursing fathers unto the servants, and children of God*, who under you shall lead a peaceable, and quiet life in all godlines, and honesty, and shall be greatly obliged to improve their interest in the father of mercies by their presenting to him constant and earnest petitions, supplications, intercessions, and giving of thanks on your behalf. And for the furtherance of those worthy thoughts of your hearts, they shall not cease to preach, and declare to great, and small what they have seen, and felt, and heard touching the Gospel of Christ, and to pray the lord of the harvest to send forth faithful and painful labourers into his harvest; which is also the constant, hearty, and earnest request of

Your humble and faithful
Subject.

JOHN CLARK.

To the Honored Magiſtracy, *the* Presbytery,

and their dependency in the Mathatuſets *Colony in* New-England, *The Author wiſheth repentance to the acknowledgement of the truth as it is in Jeſus Chriſt.*

HOnored Friends, for ſo without ſcruple or diſſimulation can I call you; ſome of you I honor for your parts, others for your places ſake, and both for many good things I ſee in you, and for evils reformed by you; I call you friends, for my love to you (in truth) is unfained, neither are there (I bleſs the Lord notwithſtanding the diſcurteous uſage which I and my friends received from you) any evill thoughts in my heart towards you, becauſe I judge you were put upon what you did by a zeal (I would not think, unto private or caanall intereſts but) towards God, thinking thereby to do him ſervice; although I confidently believe, and therefore boldly do affirm that his ſoul abhors it; And that I may deal plainly with you as a friend, I will tell you what in my heart I think and judge, that ſuch a zeal of God is not according to true knowledge, or knowledge of the truth as it is in Jeſus Chriſt, which would ſoon take you off, and free you from that ſoul murdering, and blood thirſty lie. I hope you will not be offended to ſee this Narrative brought forth into the publick view, it being upon the point forſt from me by your friends & agent here, ſeeing alſo the matter, which is contained therein is of no leſs than of publick concernment, was not done in a corner, is the fruit of your zeal, and that wherin I ſuppoſe you glory and count your ſelves herein a worthy pattern for all that fear the Lord, to follow you, and withall their might to be conformed to; which if a truth, I then ſave you a labour, and further your deſign, yea I publiſh your praiſe, and glory, but my own diſgrace and ſhame, but if a miſtake, and falſehood, I ſhall then hereby give occaſion unto your faithful friends (whoſe words may be of more prevailing power, and force than mine, through prejudice for preſent, are like to be) to tell you friendly, and yet plainly, that you do but glory in your ſhame, ſo that the time may come, if ſo be the will of God, that you may ſmite upon your thigh, and ſay within your ſelves, what fruit had we then of thoſe things, whereof we are now aſhamed; neither let it be offenſive to your ſpirits to ſee my teſtimony for which thing ſake among you we were ſhamefully entreated, being alſo ſtrangers to you and belonging to another juriſdiction where and by whoſe means divers of you, and yours, and ſuch as have been of chiefeſt note, and moſt highly eſteemed by you, have enjoyed curteſies with far greater liberties in point of conſcience no man gainſaying: let it not offend I ſay to ſee this teſtimony when none of you (upon the oft repeated motion) would come forth to oppoſe it, then to be made yet more publick, & by the word of God, and teſtimony of Chriſt Jeſus the Lord to be brought forth into the open view of all, confirmed and juſtifyed. neither take it ill that ſith I could not with freedom, and upon equal terms ſpeak with you, and diſcuſs theſe points for which we have been ſentenced, that then I have made bold to write unto you ſome few lines, that thereby I might remind you (leaſt you let it ſlip) that we were brought before you as by a hand from beneath, ſo not without a ſpeciall, and good hand from above, and that to be a teſtimony againſt you in theſe two weighty particulars; firſt to bear teſtimony againſt your ſtanding with reſpect to the worſhip of God appointed by Chriſt, which in plain terms (for it is not now a time to

diſſemble

diſſemble ſeeing the Lord is at hand) is falſe, and evil, not the order of the Goſpel of Chriſt as you pretend, and therefore diſorder, confuſion, and that, which in Scripture language is called Babel; And ſecondly to bear teſtimony, or witneſs againſt that way by which you maintain it, which being chiefly as it appears by carnal weapons, which cannot reach to the heart or ſpirit of a man, which is the principal part, and upon the point the whole in the worſhip of God, without which there is no acceptance with him, this I ſay muſt needs alſo be evil, but yet far worſe, it being no way appointed, or approved of Chriſt, nor yet groundedly expected or practiſed by Chriſtians who firſt truſted in Chriſt, and therefore upon due examination will prove moſt unchriſtian, yea Antichriſtian; I ſhall uſe but theſe two arguments in this place to convince you, The firſt whereof ſtandeth thus.

That order, and way to maintain it which neither hath precept from Chriſt, and his Apoſtles in his laſt will and teſtament; nor yet preſident, or example among thoſe that firſt truſted in Chriſt, that order cannot be the order of the Goſpel of Chriſt, nor that way his way to maintain it.

But the order which you call the order of the Goſpel of Chriſt, and the way which you ſay is his way to maintain it, hath neither precept, nor preſident in his laſt will and teſtament.

The firſt propoſition I ſuppoſe none of you can deny, unleſs you can find a later than that which is called his laſt will and teſtament, and as for the ſecond the truth thereof, will as eaſily appear if you bring your order, and way to maintain it to the precept of Chriſt, and practiſe of thoſe that firſt truſted in him; and firſt for your order, what precept from Chriſt, or practiſe among thoſe that firſt truſted in him have you for baptizing of infants (who are declared to be but fleſh and by nature the Children of wrath one as well as another:) for ranſiling and ſprinkling them, and not baptizing or dipping them; for accepting ſuch as were ſprinkled with ſuperſtitious hallowed water, and by the hand of as ſuperſtitious conſecrated a miniſtery of Antichriſt, and for receiving of ſuch as are ſprinkled by your ſelves to the ordinance of baptiſm as you call it, but yet to deny them communion in the Apoſtles doctrine, and in breaking of bread: And if you cannot find either precept from Chriſt or his Apoſtles, or example among thoſe that firſt truſted in Chriſt for none of theſe, then will you be at loſs for the reſt, and neither, find precept or preſident for your joining together, or for your imitation of thoſe that firſt truſted in him in their miniſtery of continuance together in the Apoſtles doctrine and fellowſhip and breaking of bread, and prayer. And touching your way to maintain it, where have you a precept and preſident in the laſt will and teſtiment of Chriſt for ſuch a gathering together with reſpect to the order of the Goſpell of Chriſt in the name, and by the leave of the Magiſtrate, ſo as to make it a thing unlawful for the ſervants of Chriſt to do it, without him, by the civil ſword to correct errour, hereſies, and all falſe worſhips, to conſtrain all Church-members, and ſuch alſo as are without (and ſo cannot but by you be looked upon to be without faith, without which it is impoſſible to pleaſe God) outwardly and hypocritically to conform to your worſhip, or to reſtrain them in like manner outwardly and hypocritically from enjoying their own, when according to that rule (to which is annexed the promiſe of peace to ſuch as walk thereby) the greateſt Apoſtacies and Blaſphemies (that unpardonable ſin it ſelf not excepted) were but puniſhed with a delivery of the perſon that was guilty thereof unto Satan the God of this world, that he might learn not to blaſpheme the God of heaven, and ſo to leave him to the coming of the Lord who ſhall come in flaming fire to render vengeance upon ſuch; and ſo much is

ſigni-

fied by the word *anathema Maranatha*. And I pray consider whether this be not to place the Magistrate too high, or too low; too high in case you make him the chief, and upon the point the only Judge in spiritual things (such as appertain to the mystery of godliness that is so great, and such as belong to the mystery of the Kingdome of Christ, that is so wonderful) so as to judge, and determine what is truth, and what is error and heresie, what is the right way of the worship of God who being a spirit hath declared that he will be worshipped in spirit, and in truth, and what is not; who are the worshippers he seeks for, and who are such as his soul abhors? and again too low in case you make him but the executioner only of other mens judgements; which indeed is the ordinary practise. And so I have done with the first argument; the second stands thus.

2. *Arg.* That order, and way to maintain it which is not only different from, but contrary unto the precept of Christ in his last will and testament, and the practise of Christians that first trusted in him, that order cannot be the order of the Gospel of Christ, nor that way his way to maintain it. But the order which you call the order of the Gospel of Christ, and the way which you say is his way to maintain it, is not only different from but contrary unto the precept of Christ, and the practise of Christians that first trusted in him.

The first proposition is undeniable, and the second will easily appear to be true if your order, and that way by which you seek to maintain it be brought to and compared with the precept of Christ, and his Apostles, and the example of those churches that first trusted in him; and first compare but your order with either precept, or president; and it will evidently appear not only to be differing from, but contrary unto the order of the Gospel of Christ: for according to the precept of Christ every creature to whom the Gospel was to be preached was by the preaching thereof to be made a disciple before he was to be baptised, and then being so made, and baptized he was to be taught to observe all things which Christ had commanded, which was in reference to a sober, righteous, and godly conversation in the order of his house, according to which precept was the practise of those that first trusted in him, for they, and they only that gladly received the word of salvation by Jesus Christ were baptized, *Acts* 2 and they, and all they that were baptized were joined without the leave of the Magistrate, and continued together steadfastly in the Apostles doctrine; and in fellowship, and breaking of bread and prayer: but your joining together not at the command of the Lord, but by the leave of the Magistrate, and your continuing together in imitation of the first Churches, and appointing a ministery before your selves be baptized, and so visibly planted into the death of Christ as they were; and your administring baptism (as you call it) to such as are not the true subjects thereof before they are taught, or made disciples; and after a false manner, viz by sprinkling, which no way resembles the death, burial, or resurrection of Jesus Christ, being that which his baptisme is appointed to do; and your admitting some unto baptism (as you own it) which you refuse to admit unto breaking of bread, and your receiving such to breaking of bread, which yet were never baptized with the baptism appointed by Jesus Christ the Lord; and your shutting out the exercise of the gift of prophecying, which in the Church of Christ doth admirably tend to edification; and your introducing a mixt confused way of singing which fills the ear rather with a loud sound of words, than the heart with any thing that is truly edifying, all which is not only differing from, but contrary unto both precept, and president, and so cannot be the order of the Gospel of Christ, and therefore is no better than disorder, confusion, and a part of that which in Scripture language is called Babell. And compare that way by which you maintain it, either with the precept of Christ or with the president of primitive Christians and it will as evidently

appear not only to be different from, but contrary unto them both; for first the precept of Christ was to learn of him who was meek and lowly, and to expect trouble, and persecution from others, and not to persecute, neither to force the Jews that would not follow him, nor yet to fire the Samaritans that would not receive him, yea he expressely commands his Servants to let the tares alone with the wheat, and suffers no small inconvenience thereby to avoid a greater, and further declares that the servant of the lord must not strive, but be gentle unto all men, apt to teach (not to strike) patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledgement of the truth that they may recover themselves out of the snare of the devil who are taken captive by him at his will; according to which precepts of Christ we find the primitive Christians were meek, and gentle, and yet able by sound doctrine both to exhort, & convince the gainsayers, who called not for carnall weapons to manage their warfare, but declared their weapons were mighty through God, and either by the word and a good conversation wonne men to the acknowledgement of the truth as it is in Jesus, or else left them without excuse together with the world, unto the judgement of the great day of the Lord; but now all men may see that your way is not only different from, but contrary unto this precept of Christ and president of Christians, and therefore cannot be esteemed any better than unchristian, yet Antichristian.

Let not your adversary and mine (Dear Countreymen) fill your hearts with indignation, and thoughts of revenge against him, who in a faithful discharge of his conscience both towards God, and you, have made bold to deal plainly with you, least my God to whom vengeance belongs, repay it upon you, and smite you with blindness of mind, and hardness of heart that cannot repent, but rather set before your eyes that memorable practice, and worthy pattern of those noble Bereans, and (laying profits, honor and prejudice aside if it be possible) peruse my testimony, and search the scriptures diligently to see whether the things contained therein be so or no; if you find them so, viz. confirmed, and justifyed by the word of God, and by the testimony of Christ Jesus the Lord, then consider, not I but the Lord from heaven calls upon you to break off your sins by repentance, and let me hereby give you warning to take heed that you dispise not him that speaketh from heaven. As touching the wrong and injury done to us, you having thereby much more wronged your own souls in transgressing the very law, and light of Nations, doing as you would not be done unto, it is in my heart to pitty you rather, and to petition my Lord in heaven not to lay this sin to your charge, than to complain against you, or to petition your lords and ours here on earth for justice herein; no, no, we have better learned Christ than so, having also given up our hearts to be led by his spirit; and to walk in his steps, who when he was reviled, reviled not again, when he suffered, he threatned not, but committed his case to him that judgeth righteously, and who knowes but that the spirit of judgement, and the spirit of burning, hath been, or may be ere long in your hearts, whereby you may be made affectedly sensible, that the cause is the same, or very little differing from this.

A poor innocent traveller passeth along the Countrey upon his occasions: a man having strength in his arm findeth him, frames himself offended with him for no cause he hath given him, and because he cannot draw him unto his party, either to rob, or to kill, or to say amen to his practises, he therefore binds him, and casts him into a pit, and declares himself resolute there to keep him, till he hath his blood, unless he will deliver him his purse; the man either hath not a purse about him, or a heart to deliver it; and being unwilling either to part with his blood, or that the other should be so deeply guilty in taking it from him, he meekly, and earnestly thrice

thrice moveth the ſtrong man for a diſcourſe, and humbly entreats him that he would not ſeek by the ſtrenth of his arme, but by the force of ſome arguments to convince his underſtanding, and conſcience, and ſo to draw him (as a man) to his party, but the ſtrong man delaies him, and ſo puts him off; whereupon a good tender hearted Samaritan paſſing by, and perceiving how the caſe ſtood, and that the ſtrong man would have his purſe, or his blood without any diſpute, being moved with compaſſion to redeem this innocent blood from the hand of the ſtrong man he delivers him his own purſe, and ſo the man is releaſed. Take it not ill that I have uſed ſo much plainеſs of ſpeech, for my ſtudie is now to ſpeak plainly, and neither flatteringly nor invectively: and to uſe plain dealing with all men, although I verifie the Proverb, and die a begger; for as I told ſome of your ſelves (and that in publick) I abhor diſſimulation, neither can I account him a wiſe man who doth not hate diſſembling, or that doth love to diſſemble; and therefore ſaith *Solomon* rebuke a wiſe man and he will love thee, &c. and *David* the King ſaith on this wiſe, let the righteous ſmite me and it ſhall be a precious balm; I know inſtruction is grievous to him that is out of the way, but what ſaith the wiſe man, he that hateth inſtruction ſhall die. Conſider I pray what hath been ſpoken, and turn not away your eye, nor your ear, nor your heart from inſtruction, leaſt that which was ſaid by the prophet of old *Iſa.* 9.14, 15.16. be in you verified, which to prevent is the humble and earneſt requeſt unto the fathers of mercies of

Your loving friend and
Countreyman

JOHN CLARK.

TO

To the true Christian Reader.

THou maist herein (Christian Reader) see, and peruse thy destiny in this present evill world (which seems in a great measure to be subjected unto devils) through which thou art to pass unto that purchased possession, and promised inheritance of the Saints in light, which is in that better world, which is not subjected unto Angels, but unto the Sonne of God himself; thou maist herein also observe, and take notice of the hand by whom from thy heavenly father thou art to receive that bitter cup, which he drunk off when he was here below; for thy sake chiefly was this treatise brought forth into the publick view; I hope not to discourage thee, but to strengthen thine heart, that thou mightest not fear any of those things, which thou shalt suffer, either from men or devils for thy testimony, that Jesus is the Christ (it being that which will shortly appear the only prevailing, and victorious truth in all the world): for herein shalt thou also see that worthy saying lively accomplished; If ye suffer for the name of Christ blessed are ye, for the spirit of the Lord, and of glory resteth upon you; thou hast a worthy name called on thee. My hearts desire, and prayer to God on thy behalf, therefore is that thou maist receive such a plentifull pouring forth of that holy spirit into thine heart, that thereby thou maist be inabled to walk worthy of it, and having so bright a beam of the Fathers glory in thy soul, it may so shine forth before the sons of men, that they seeing thy good works may have cause administred to glorify our father, which is in heaven; It is not words now Christian, (although they were spoken with tongues of men and Angels) when that worthy name is every where well spoken of, but faith that works by love, and love by works that will distinguish a heady from a hearty Christian. Say not in thine heart that Christs Comands are low, and his appointments carnall, legal injunctions, and at the best, but meat for babes; least hereby thine heart be declared to be vainly puft up in thy carnall or fleshly mind, and to have too low, and carnall con-

conceits of Christ himself, who is the injoyner, appointer, and commander thereof, and shall ere long appear as Judge, yea least hereby thou be declared ignorant, or at the best forgetful of this one thing, that it is the great design of God in Christ as to glorifie himself to admiration in poor sinful flesh, so whilest he doth it to hide pride from man, and therefore as he hath chosen not many wise, mighty, nor noble of this world, but the foolish, weak, base, despised nothings thereof, so hath he suited his commands, and appointments thereunto, and intends through these foolish things so to cause his wisdome to shine forth as thereby to confound the wise; through these weak things so to cause his power to appear, as thereby to confound the things that are mighty; and through these base dispised things that are not, to bring to nought those noble, glorious, and excellent things of the world that are; Thou mayst herein see (gentle Reader) that I have rather chosen to bear witness to the faith, and order of our Lord, and to shew unto the world, but especially unto thee, what is the mind of Christ in this time of his absence as to faith, and obedience, to shew I say rather what is truth, which is but one, than to bear witness against the lye, which is so various, knowing that the truth once established shall discover the falshood, and light breaking forth shall scatter the darkness. And whilest I lead thee forth to seek him whom thy soul loveth, and longeth after, who is also thy joy, and thy Crown; while I lead thee I say by the footsteps of those flocks that first trusted in Christ, and were fed by such pastors according to his own heart, as he gave them, God forbid that thou shouldst be as one that wilt turn aside by the flocks of his companions, and shouldst be found remaining either on the left side in a visible way of worship in deed, but such as was neither appointed by Christ, nor yet practised by them who first trusted in him, or on the right in no visible way of worship, or order at all; either pretending that the outward court is given to the Gentiles, and the holy City is by them to be troden under foot; that the Church of Christ is now in the wilderness, and the time of its recovery is not yet, or else pretending that God is a spirit, and so will in spirit be worshipped, and not in this place or that, in this way or that. Well if thou beest in these waies misled I can no longer forbear in tenderness of spirit, and compassionate bowels of love to stretch forth a helping hand thereby to try whether it be the good pleasure of God at this time to drop down a word of light, and life, and power into thine heart, that thou mayest be thereby awakned, and quickned to be still saying within thy soul; Lord what wilt thou have me to do? so shalt thou hear such a saying as this, Come

out

out from among them (Oh my people) and be ye ſeparate from them, and touch no unſanctifyed thing, and I will receive you, and be a father unto you, and ye ſhall be my ſons, and daughters, *ſaith the Lord God Almighty, and alſo ſuch a ſaying as this,* Bleſſed are they that do his commands for they have right to the tree of life, and ſhall enter in through thoſe gates of pearl into that glorious City; *Rev.* 22.14. and know that theſe are the commandments of *Jeſus* ſci. As ye have received Chriſt *Jeſus* the Lord, ſo walk ye in him; and behold I come quickly, hold that faſt which thou haſt, yea hold faſt till I come; *And ſuch as may be under the later diſceptions let me intreat thee to ponder theſe words in thine heart* ſci. *That prophecies although marvelous plain, and eaſy to be underſtood, cannot warrant a pure conſcience to neglect, much leſs to caſt off the commandments and oppointments of Jeſus, neither can the ſpirit of Chriſt direct or incourage the heart of a Chriſtian to caſt off his lordſhip; no, no, the ſpirit of Chriſt is hereby diſtinguiſhed from that of Antichriſt, in that he ſhall unfainedly confeſs that Jeſus is the Chriſt, and that this Chriſt Jeſus is come in the fleſh, and when he is come according to promiſe into the heart of a Chriſtian, he ſhall not ſpeak of himſelf, but as a meſſenger his office is to glorifie Chriſt by taking of him, and his, and ſhewing it unto, yea writing it in the heart of a Chriſtian, ſo that I dare boldly ſay, there is none for the exaltation of Chriſt Jeſus the lord according to his laſt will and teſtament, and for the nouriſhing a lively hope in the heart of a Chriſtian concerning his glorious return, I ſay there is none to that holy ſpirit of promiſe, who being alſo the ſpirit of truth, ſhall guide the ſouls of the Saints to worſhip the father, as in ſpirit, ſo likewiſe in truth; and therfore that ſpirit that ſpeaks of himſelf, and is ſo far from taking of Chriſts to exalt, and glorifie him according as he hath foretold and his father intended, that he takes from Chriſt, laies him low, and diminiſheth his glory, that ſpirit cannot be the ſpirit of Chriſt, or that holy ſpirit of promiſe;* and forasmuch as the ſpirit ſpeaketh expreſly that in theſe latter dates there ſhall be ſeducing ſpirits that ſhall deceive if it were poſſible the very elect of God, *whoſe incounter will not be ſo much with fleſh and blood, but with wicked ſpirits in high places, let me therfore exhort thee in the words of that beloved diſciple of Chriſt;* beleive not every ſpirit, but try the ſpirits; *and that by this rule,* whether they be of God or no, *bring them to the wholſome words of the holy Apoſtles, Prophets, and ſon of God;* ye erre (*ſaith Chriſt*) not knowing the ſcriptures, and the power of God; *let it be thy care* (*Chriſtian*) *therfore to ſearch the Scriptures, and therein to wait for the power and glory of the ſpirit of God. And look to thy ſpirit*

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for as immediately before Christs appearing in flesh, Satan in a large measure poſſeſſed the bodies of men, that by his caſting them out, his power in fleſh might appear; So before his coming again in glory I have grounds to expect that the minds & ſpirits of men ſhall be ſtrongly poſſeſſed; and that as this fundamentall concluſion, Thou art Jeſus the ſon of the living God, ſhall be improved to the utmoſt by the holy Spirit of Chriſt in the hearts and lives of the ſons and daughters of God, ſo ſhall the ſame concluſion be improved to the utmoſt by way of a bewitching deception in the hearts and lives of the ſons of men by the ſpirit of Antichriſt, which myſtery being brought to the height, then ſhall Chriſt Jeſus conſume him with the ſpirit of his mouth, and ſhall deſtroy him with the brightneſs of his coming. Therfore (Chriſtian) ſtand thou upon thy watch, and know, that if Chriſt be formed in thee, thou canſt not but be transformed by him, and the beſt form that thou canſt be found in when thy Lord ſhall appear, will be in that form, and ſo doing, as he hath appointed, walking wiſely and in peace toward all men. Conſider what hath been ſpoken to thee, and the God of truth and peace give thee to underſtand and do his will; which is the conſtant and earneſt ſupplication and prayer of

thine in Chriſt Jeſus

JOHN CLARK

A brief diſcourſe touching New England, *as to the matter in hand, and to that part of it,* ſci. Rode Iland, *where my reſidence is, together with the occaſion of my going out with others from the* Mathatuſets *Bay, and the many providentiall occurrences that directed us thereto, and pitched us thereon.*

As alſo the Contents of the whole Treatiſe.

NEw *England* is a name (as is generally known) that was, and ſtill is, call'd upon that place in reference to Old; yet not ſo much becauſe it is peopled, and planted from thence, for ſo are many other Plantations of the Engliſh in thoſe Weſtern parts; but becauſe it reſembles the ſame, as the daughter the mother. It reſembles it in the climate, in the times and ſeaſons of the year, in the fruits which the land naturally produceth, in the fouls, and the fiſh that are there in abundance. It

reſembles it in their politicall affairs; for their governments, laws, Courts, Officers, are in a great meaſure the ſame, and ſo are the names of their towns,& Counties; and in point of good husbandry,that w^h is raiſed and produced in New *England*, more ſubſtantiall, and whether it be for food or raiment it is the ſame with that which is here produced in Old. It is a place (in the largeſt acceptation)that contains in it all the Plantations of the Engliſh upon that coaſt of *America* that lie between the *Dutch* Plantation on the Weſt, and the *French* on the Eaſt, and extends it ſelf upon the Sea coaſt above one hundred leagues. In it is contained the four Colonies, which call themſelves the united Colonies. The Colony called by the name of the *Province* of *Providence Plantations*, lying on the South & South-Eaſt thereof, and two or three more lying on the Eaſter North-Eaſt,in *Agamenticus*, *Saco*, *Caſco-Bay*, & *Pemaquid*, where is that treaſure of *Maſts* for Ships. The names of the united Colonies are theſe, in point of precedency firſt *Mathatuſets*, &c. but in point of antiquity firſt *Plymouth*, then the *Mathatuſets*, then *Conecticot*, and laſt *Quimpiuck*. The chief Towns of theſe Colonies, and ſeats of their Government are theſe, *Boſton* of the *Mathatuſets*, *Plymouth* of *Plymouth*, *Hereford* of *Conecticot*, and of *Quimpiuck* *New-Haven*.

Now as the name *New England* in the largeſt and trueſt acceptation extends to all the Plantations of the Engliſh between the *French* and the *Dutch*, ſo in a ſcanty and improper acceptance of the word (eſpecially when it makes for advantage) it is taken for theſe four united Colonies, by reaſon of the precedency they have of others, and for the ſame cauſe, and upon the point as well, it may be taken for the *Mathatuſets* and the Town of *Boſton* therein. When I ſpeak of *New England*, underſtand it of that part which hath got the precedency (by reaſon of ſhipping) and ſtart of the reſt, *ſci.* the *Mathatuſets*, as both in my Epiſtle and Narrative is plain to be ſeen, which I have here alſo inſerted for fear of miſtake.

In the Colony of *Providence Plantations* in point of antiquity the Town of *Providence* is chief, but in point of precedency *Rode-Iland* excels. This Iland lieth in the *Narragonſet Bay*, being 14 or 15 miles long, and in breadth between 4 and 5 miles at the broadeſt; It began to be planted by the *Engliſh* in the beginning of the year 39. and by this hand of providence. In the year 37 I left my native land, and in the ninth moneth of the ſame, I (through mercy) arived at *Boſton*, I was no ſooner on ſhore, but there appeared to me differences among them touching the Covenants, and in point of evidencing a mans good eſtate

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ſome preſt hard for the Covenant of works, and for ſanctification to be the firſt and chief evidence, others preſt as hard for the Covenant of grace that was eſtabliſhed upon better promiſes, and for the evidence of the Spirit, as that which is a more certain, conſtant, and ſatisfactory witneſs. I thought it not ſtrange to ſee men differ about matters of Heaven, for I expect no leſs upon Earth: But to ſee that they were not able ſo to bear each with other in their different underſtandings and conſciences, as in thoſe utmoſt parts of the World to live peaceably together, whereupon I moved the latter, for as much as the land was before us and wide enough, with the profer of *Abraham* to *Lot*, and for peace ſake, to turn aſide to the right hand, or to the left: The motion was readily accepted, and I was requeſted wth ſome others to ſeek out a place, which accordingly I was ready to do; and thereupon by reaſon of the ſuffocating heat of the Summer before, I went to the North to be ſomewhat cooler, but the Winter following proved ſo cold, that we were forced in the Spring to make towards the South; ſo having ſought the Lord for direction, we all agreed that while our veſſell was paſſing about a large and dangerous Cape, we would croſs over by land, having *Long Iland* and *Delaware-Bay* in our eie for the place of our reſidence; ſo to a town called *Providence* we came, which was begun by one M. *Roger Williams* (who for matter of conſcience had not long before been exiled from the former juriſdiction) by whom we were courteouſly and lovingly received, and with whom we adviſed about our deſign; he readily preſented two places before us in the ſame *Naraganſets Bay*, the one upon the main called *Sow-wames*, the other called then *Acquedneck*, now *Rode-Iland*; we enquired whether they would fall in any other Patent, for our reſolution was to go out of them all; he told us (to be brief) that the way to know that, was to have recourſe unto *Plymouth*; ſo our Veſſell as yet not being come about, and we thus blockt up, the company determined to ſend to *Plymouth*, and pitcht upon two others together with my ſelf, requeſting alſo M. *Williams* to go to *Plymouth* to know how the caſe ſtood; ſo we did; and the Magiſtrates thereof very lovingly gave us a meeting; I then informed them of the cauſe of our coming unto them, and deſired them in a word of truth and faithfulneſs to inform us whether *Sow-wames* were within their Patent, for we were now on the wing, and were reſolved through the help of Chriſt, to get cleer of all, and be of our ſelves, and provided our way were cleer before us, it were all one for us to go further off, as to remain

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neer at hand; their answer was, that *Sow-wame* was the garden of their Patent, and the flour in the garden; then I told them we could not desire it; but requested further in the like word of truth and faithfulness to be informed, whether they laid claim to the Ilands in the *Naragansett Bay*, and that in particular called *Acquedneck*? they all with a cheerfull countenanre made us this answer, it was in their thoughts to have advised us thereto, and if the provident hand of God should pitch us thereon they should look upon us as free, and as loving neighbours and friends should be assistant unto us upon the main, &c. So we humbly thanked them, and returned with that answer: So it pleased the Lord, by moving the hearts of the natives, even the chiefest thereof, to pitch us thereon, and by other occurrences of providence, which are too large here to relate: So that having bought them off to their full satisfaction, we have possessed the place ever since; and notwithstanding the different understandings and consciences amongst us, without interruption we agree to maintain civil Justice and judgement, neither are there such outrages committed mongst us as in other parts of the Country are frequently seen.

The Narrative declares

1. *How those three Strangers were apprehended, imprisoned, sentenced, and for what.*

2. *How the motion was made for a publique dispute, often repeated and promised, and yet disapointed.*

3. *How two escaped, and the third was cruelly handled.*

4. *How two, for taking him but by the hand after his punishment, were apprehended, imprisoned, and sentenced to pay forty shillings or be whipped.*

In their Testimony laid down in four conclusions, is opened and proved

In the First, 1. *That Jesus is the Christ,* [*i. e.*] *the Anointed Priest, Prophet, and King of Saints.* 2. *That Christ is also the Lord of his Church in point of ruling and ordering them with respect to the worship of God.*

In the Second, 1. *That Baptism is one of the commandments of Christ, and to continue till he come.* 2. *that visible Believers are the proper subjects thereof.* 3. *That they are as well to wait for the promise of the Spirit, as for the presence of Christ.*

In the Third, *That every believer ought to improve his talent both in and out of the Congregation.*

In the Fourth, *That no servant of Jesus hath any authority from him to force upon others either the faith or order of the Gospel of Christ. Wherein are produced 8 arguments against persecution for case of Conscience.*

A Faithfull and True Relation of the Proſecution of Obediah Holmes, John Crandall, *and* John Clarke, *meerly for Conſcience towards God, by the principall Members of the Church, or Common-wealth of the* Mathatuſets *in* New-England, *which rules over that part of the World; whereby is ſhewn their diſcourteous Entertainment of Strangers, & how that Spirit by which they are led, would order the whole World, if either brought under them, or ſhould come in unto them: Drawn forth by the aforeſaid* John Clarke, *not ſo much to anſwer the Importunity of Friends, as to ſtop the mouthes, and ſlanderous reports of ſuch as are Enemies to the Croſs of Chriſt. Let him that readeth it conſider, which Church is moſt like the Church of Chriſt (that Prince of Peace, that meek and gentle Lamb, that came into this World to ſave Mens lives, not to deſtroy them,) the Perſecuted, or Perſecuting.*

IT came to paſs that we three, by the good hand of our God, came into the *Mathatuſets* Bay upon the 16 day of the 5th Moneth, 51; and upon the 19th of the ſame, upon occaſion of buſineſſe, we came unto a Town in the ſame Bay called *Lin*, where we lodged at a Blind-mans houſe neer two miles out of the Town, by name *William Witter*, who being baptized into Chriſt, waits, as we alſo doe, for the Kingdom of God, and the full conſolation of the *Iſrael* of God: Vpon the 20th day, being the firſt day of the week, not having freedom in our Spirits for want of a clear Call from God to goe unto the Publike Aſſemblie to declare there what was the mind, and counſell of

God concerning them, I judged it was a thing ſuitable to conſider what the counſell of God was concerning our ſelves; and finding by ſad experience, that the hour of temptation ſpoken of was coming upon all the World (in a more eminent way) to try them that are upon the Earth, I fell upon the conſideration of that Word of Promiſe, made to thoſe that keep the Word of his Patience, which preſent thoughts, while in Conſcience towards God, and good will unto his Saints, I was imparting to my Companions in the houſe where I lodged, and to 4, or 5 Strangers, that came in unexpected after I had begun, opening, and proving what is meant by the hour of Temptation, what by the Word of his patience, and their keeping it, and how he that hath the Key of *David* (being the Promiſer) will keep thoſe that keep the word of his Patience from the hour of Temptation; while I ſay I was yet ſpeaking, there comes into the houſe where we were, two Conſtables, who with their clamorous tongues made an interruption in my Diſcourſe, and more uncivilly diſturbed us, than the Purſivants of the old *Engliſh* Biſhops were wont to doe; telling us, that they were come with Authority from the Magiſtrate to apprehend us; I then deſired to ſee the Authority by which they thus proceeded, whereupon they pluckt forth their Warrant, and one of them with a trembling hand (as conſcious he might have been better imployed) read it to us; The ſubſtance whereof was as followeth.

BY *virtue hereof, you are required to go to the houſe of* William Witter, *and ſo to ſearch from houſe to houſe, for certain erronious perſons, being Strangers, and them to apprehend, and in ſafe cuſtody to keep, and to morrow morning by eight of the Clock to bring before me,*

Robert Bridges.

When he had read the Warrant, I told them, Friends, there ſhall not be (I truſt) the leaſt appearance of a reſiſting of that Authority by which you come unto us; yet I tell you, that by virtue hereof you are not ſo ſtrictly tyed, but if you pleaſe, you may ſuffer us to make an end of what we have begun, ſo may you be Witneſſes either to, or againſt the Faith, and Order which we hold; to which they anſwered they could not; then ſaid we, notwithſtanding the Warrant, or any thing therein contained, you may nevertheleſſe, if you are ſtreightned in reſpect of your underſtandings and conſciences in point of hearing, doe but withdraw your ſelves before

fore the door, the time will not be long; which when they refuſed, we told them, then here we are, let our Lord doe with us what he pleaſe: So (although there were that pro'ered to be bound body and goods for our appearance before Mr. *Bridges* the next morning, according to the Warrant) they apprehended us, and carried us away to the Ale-houſe, or Ordinary; where after Dinner one of them ſaid unto us, Gentlemen, if you be free I will carry you to the Meeting; to whom was replyed, Friend, had we been free thereunto we had prevented all this; Nevertheleſſe, we are in thy hand, and if thou wilt carry us to the Meeting, thither will we goe; to which he anſwered, then will I carry you to the Meeting. To this we replyed, becauſe we perceive thou haſt not long been imployed in this thine Office, and that may follow hereupon which thou expecteſt not, we will inform thee, That if thou forceſt us unto your Aſſembly, then ſhall we be conſtrained to declare our ſelves, that we cannot hold Communion with them; the Conſtable anſwered, that is nothing to me, I have not power to command you to ſpeak, when you come there, or to be ſilent; to this I again replyed, (Friend) know a little further; Since we have heard the word of Salvation by Jeſus Chriſt, we have been taught as thoſe that firſt truſted in Chriſt, to be obedient unto him both by word and deed; wherfore if we be forc'd to your Meeting, we ſhal declare our diſſent from you both by word and geſture; after all this, when he had conſulted with the man of the houſe, he told us he would carry us to the Meeting, ſo to their Meeting were we brought, while they were at their prayers and uncovered; and at my firſt ſtepping over the threſhold I unveiled my ſelf, civilly ſaluted them, turned into the Seat I was appointed to, put on my hat again, and ſo ſat down, opened my Book, and fell to reading: hereupon Mr. *Bridges* being troubled, commanded the Conſtable to pluck off our hats, which he did, and where he laid mine, there I let it lye, untill their Prayer, Singing, and Preaching was over; After this I ſtood up, and uttered my ſelf in theſe words following; I deſire as a Stranger, if I may, to propoſe a few things to this Congregation, hoping in the propoſall thereof I ſhall commend my ſelf to your Conſciences to be guided by that wiſdom that is from above, which being pure, is alſo peaceable, gentle, and eaſie to be intreated, and therewith I made a ſtop, expecting, if the Prince of Peace had been among them, I ſhould have had a ſuitable anſwer of Peace from them; but no other voice I heard, but of their Paſtor, as he is call'd, and their Magiſtrate; Their Paſtor an-

 ſwered

ſwered by way of Quæry, Whether I was a Member of a Church? &c. Before I could give an anſwer Mr. *Bridges* ſpake, ſaying, If the Congregation pleaſe to give you leave, well, if not, I ſhall require you ſilence, for, ſaid he, we will have no Objections made againſt what is delivered, &c. To which I anſwered, I am not about for preſent to make Objections againſt what is delivered, but as by my geſture at my coming into your Aſſembly I declared my diſſent from you, ſo leſt that ſhould prove offenſive unto ſome whom I would not offend, I would now by word of mouth declare the grounds, which are theſe; Firſt, from the conſideration we are Stangers each to other, and ſo Strangers to each others inward ſtanding with reſpect to God, and ſo cannot conjoyn and act in Faith, and what is not of Faith, is Sin: And in the ſecond place, I could not judge that you are gathered together, and walk according to the viſible order of our Lord; which when I had declared, Mr. *Bridges* told me I done and ſpoke that for which I muſt anſwer, and ſo commanded me ſilence: when their meeting was done, the Officers carryed us again to the Ordinary, where being watched over that night, as Theeves and Robbers, we were the next morning carried before Mr. *Bridges*, who made our *Mittimus*, and ſent us to the Priſon at *Boſton*; The words of the *Mittimus* are theſe. To the Keeper of the Priſon at *Boſton*.

BY *virtue hereof you are required to take into your cuſtody from the Conſtable of* Lin, *or his Deputy, the Bodies of* John Clark, Obediah Holmes, *and* John Crandall, *and them to keep, until the next County Court to be held at* Boſton, *that they may then and there anſwer to ſuch complaints as may be alleged againſt them, for being taken by the Conſtable at a Private Meeting at* Lin *upon the Lords day, exerciſing among themſelves, to whom divers of the Town repaired, and joyned with them, and that in the time of Publick exerciſe of the Worſhip of God; as alſo for offenſively diſturbing the peace of the Congregation at their coming into the Publique Meeting in the time of Prayer in the afternoon, and for ſaying and manifeſting that the Church of* Lin *was not conſtituted according to the order of our Lord, & for ſuch other things as ſhall be alleged againſt them, concerning their ſeducing and drawing aſide of others after their erroneous judgements and practices, and for ſuſpition of having their hands in the re-baptizing of one, or more among us, as alſo for neglecting or refuſing to give in ſufficient ſecurity for their appearance at the ſaid Court; hereof fail not at your perill,* 22. 5. 51. *Rob. Bridges.*

We

We being by virtue hereof committed to priſon, upon the the 5th. day ſevennight after were brought to our tryall; in the forenoon we were examined, in the afternoon, without producing either accuſer, witneſs, jury, law of God, or man, we were Sentenced; in our examination the Governour upbraided us with the name of Anabaptiſts; To whom I Anſwered, I diſown the name, I am neither an Anabaptiſt, nor a Pedobaptiſt, nor a Catabaptiſt; he told me in haſt I was all; I told him he could not prove us to be either of them; he ſaid, yes, you have Re-baptized; I denyed it ſaying, I have Baptized many, but I never Re-baptized any; then ſaid he, you deny the former Baptiſm, and make all our worſhip a nullity; I told him he ſaid it; moreover I ſaid unto them (for therefore do I conceive I was brought before them to be a teſtimony againſt them) If the Teſtimony which I hold forth be true, and according to the mind of God, which I undoubtedly affirm it is, then it concernes you to look to your ſtanding. The like to this affirmed the other two; ſo after much diſcourſe we were committed again to priſon, and in the afternoon towards night, we were called forth again, and immediately after the Court was ſet, my Sentence was read, which was as followeth.

The Sentence of *Iohn Clark* of *Road*-Iland. 31.5.51.

Forasmuch as you Iohn Clarke, *being come into this Iuriſdiction about the* 20th. *of Iuly, did meet at one* William Witters *houſe at* Lin, *upon the Lords day, and there did take upon you to Preach to ſome other of the Inhabitants of the ſame Town, and being there taken by the Conſtable, and coming afterward into the Aſſembly at* Lin, *did in diſreſpect of the Ordinances of God and his worſhip, keep on your Hat, (the Paſtor being then in Prayer) inſomuch you would not give reverence in valing your Hat till it was forced off your head, to the diſturbance of the Congregation, and profeſſing againſt the inſtitution of the Church, as not being according to the Goſpell of Ieſus Chriſt; And that you the ſaid* Iohn Clarke *did upon the day following meet again at the ſaid* Witters, *and in contempt to Authority, you being then in the cuſtody of the Law, and did there adminiſter the Sacrament of the Supper to one excommunicate perſon, to another under admonition, and to another that was an Inhabitant of* Lin, *and not in fellowſhip with any Church; and upon your anſwer in open Court, you affirmed that you did never Re-baptize any, yet did acknowledge you did Baptize ſuch as*

were Baptized before, and thereby did necessarily deny the Baptism that was before to be Baptism, the Churches no Churches, and also all other Ordinances, and Ministers, as if all were a Nullity; And also did in the Court deny the lawfullness of Baptizing of Infants, and all this tends to the dishonour of God, the despising the ordinances of God among us, the peace of the Churches, and seducing the Subjects of this Commonwealth from the truth of the Gospel of Jesus Christ, and perverting the strait waies of the Lord, therefore the Court doth fine you 20 pounds to be paid, or sufficient sureties that the said sum shall be paid by the first day of the next Court of Assistants, or else to be well whipt, and that you shall remain in Prison till it be paid, or security given in for it.

By the Court, *ENCREASE NOWELL.*

After my Sentence was read, the Sentence of the other two were likewise pronounced; the Sentence of *Obediah Holmes* was to pay by the aforesaid time 30li. or be well whipt; and the sentence of *John Crandall* was to pay 5 pounds, or be well whipt; this being done, I desired to know whether I might not speak a few things to the Court, to which the Governour replied, your sentence is past. I told him that which I was to speak was in reference unto a promise that was made us by Mr. *Bridges* when we were first apprehended, and brought before him; then said the Governour speak on; When we were at first apprehended and brought before Mr. *Bridges* (said I) I said unto him we are Strangers, and Strangers to your Laws, and may be transgressors of them before we are aware, we would therefore desire this curtesy of you as Strangers, that you would shew us the Law by which we are transgressors: But then no other answer could we have from him than this, when you come to the Court you shall know the Law; now we have been before the Court in the forenoon upon examination, this afternoon we have heard our Sentence read, yet have we not heard the Law produced by which we are condemned; we therefore now desire to see the Law in which our Sentence may be read, and the rather, because we find in the beginning of your Laws this provision for the security of your own, and we hope you are not less regardfull of strangers, *viz.* That no man shall be molested, but by a Law made by the generall Court, and lawfully published, or in defect of a Law in a particular case, by the Word of God. When this was spoken Mr. *Bridges* could easily turn to the Law by which we might be freed,

but

but none were able to turn to the Law of God or Man by which we were condemned. At length the Governour ſtept up, and told us we had denyed Infants Baptiſm, and being ſomewhat tranſported broke forth, and told me I had deſerved death, and ſaid, he would not have ſuch traſh brought into their juriſdiction; moreover he ſaid, you go up and down, and ſecretly inſinuate into thoſe that are weak, but you cannot maintain it before our Miniſters, you may try, and diſcourſe or diſpute with them, &c. To this I had much to reply, but that he commanded the Jaylor to take us away; ſo the next morning having ſo fair an opportunity, I made a motion to the Court in theſe words following.

To the Honoured Court Aſſembled at Boſton,

WHereas it pleaſed this Honoured Court yeſterday to condemn the Faith, and Order which I hold and practiſe, and after you had paſt your Sentence upon me for it, were pleaſed to expreſſe, I could not maintain the ſame againſt your Miniſters, and thereupon publickly profered me a diſpute with them, be pleaſed by theſe few lines to underſtand, I readily accept it, and therefore do deſire you would appoint the time when, and the perſon with whom, in that publick place where I was condemned, I might with freedom, and without moleſtation of the Civill Power diſpute that point publickly where I doubt not by the ſtrength of Chriſt to make it good out of his laſt Will and Teſtament, unto which nothing is to be added, nor from which nothing is to be diminiſhed; thus deſiring the Father of Lights to ſhine forth, and by his power to expel the darkneſs, I remain, Your well wiſher,

From the Priſon this 1.6.51. *John Clarke.*

This motion if granted, I deſired it might be ſubſcribed by their Secretaries hand, as an Act of the ſame Court by which we were condemned.

It was preſented on the ſixth day, and after much ado upon the laſt day it was concluded it ſhould be granted, and the diſputation ſhould be upon the fifth day following, and ſo by one of the Magiſtrates information was given me in priſon; upon the ſecond day when their Elders were come together, there was no ſmall ſtir (as I heard) about the buſineſſe, and afterward about the ſtating of the Queſtion we ſhould diſpute upon; whereupon in the cloſure

of

of the day the Magiſtrates commanded the Jaylor to bring me before them into the Chamber, which when he had done, they drew forth the motion, and ſhewing it to me, asked me if I owned that paper, I anſwered, yea, they quæried further, whether I was of the ſame mind touching a diſputation, I told them I had not the leaſt reluctancy in my mind touching the thing, provided my motion might be granted, and the grant ſubſcribed with the Secretaries hand as an act of the ſame Court by which I was condemned; they anſwered that was but reaſonable, &c. Then they demanded of me what the queſtion was that I would diſpute upon, whether I would diſpute upon the things contained in my Sentence, and maintain my practice, for, ſaid they, the Court Sentenced you not for your judgement or Conſcience, but for matter of fact, and practice; to which I replyed, you ſay the Court condemned me for matter of fact, and practice; be it ſo, but I ſay that matter of fact and practice was but the manifeſtation of my judgment and conſcience; and I make account that man is void of judgment, and conſcience, with reſpect unto God, that hath not a fact, and practice ſuitable thereunto: and for the things contained in my Sentence, they are rather collections, which the Court was pleaſed to make and draw from my words, than my words, themſelves; nevertheleſs I do not ſay they were unduly collected; for in truth, if the Faith and order which I profeſs do ſtand by the word of God, then the Faith and order which you profeſs muſt needs fall to the ground; and if the way you walk in remain, then the way that I walk in muſt vaniſh away, they cannot both ſtand together; to which they ſeem to aſſent; therefore I told them, that if they pleaſe to grant the motion under the Secretaries hand, I would draw up the Faith, and order, which I hold as the ſum of that I did deliver in open Court, into three or four Concluſions, which Concluſions I will ſtand by, and defend untill he, whom you ſhall appoint, ſhall by the word of God remove me from them; in caſe he ſhall remove me from them, then the diſputation is at an end, but if not, then I deſire like liberty by the word of God to oppoſe the Faith, and order, which he and you profeſs, thereby to try whether I may be an inſtrument in the hand of God to remove you from the ſame; they told me the motion was very fair, and the way like unto a diſputant, and thereupon concluded in my hearing, and directed alſo their ſpeech to me, ſaying, becauſe the matter is weighty, and we deſire that what can, may be ſpoken, when the diſputation

ſhall

ſhall be; therefore would we take a longer time; whereas therefore the time appointed was the next fift day, by reaſon of the commencement, which will be the next week, and the meeting of the Elders, we muſt defer it now untill the fift day come fortnight; and ſo I told them (to be brief) I was their priſoner, and ſhould attend their pleaſure; ſo I returned with my keeper to priſon again, drew up the Concluſions, which I was reſolved through the ſtrength of Chriſt to ſtand in defence of, and through the importunity of one of the Magiſtrates, the next morning very early, I ſhewed them to him, having a promiſe I ſhould have my motion for a diſpute granted, under the Secretaries hand.

The Concluſions were as followeth.

The Teſtimony of *Iohn Clarke* a priſoner of Ieſus Chriſt at *Boſton*, in the behalf of my Lord, and of his people, is as followeth.

1 I *Teſtifie that Ieſus of* Nazareth, *whom God hath raiſed from the dead, is made both* Lord *and* Chriſt; *this Ieſus I ſay is the* Chriſt, *in Engliſh, the* Anointed *One, hath a name above every name; He is the* Anointed Prieſt, *none to, or with him in point of attonement; The* Anointed Prophet, *none to him in point of inſtruction; The* Anointed King, *who is gone unto his Father for his glorious Kingdom, and ſhall ere long return again; and that this Ieſus Chriſt is alſo* The Lord, *none to, or with him by Way of Commanding and ordering (with reſpect to the worſhip of God) the houſehold of Faith, which being purchaſed with his Blood as* Prieſt, *inſtructed, and nouriſhed by his Spirit as* Prophet, *do wait in his appointment as he is the* Lord, *in hope of that glorious Kingdom which ſhall ere long appear.*

2 *I Teſtifie that Baptiſm, or dipping in Water, is one of the Commandements of this Lord Ieſus Chriſt, and that a viſible beleever, or Diſciple of Chriſt Ieſus (that is, one that manifeſteth repentance towards God, and Faith in Ieſus Chriſt) is the only perſon that is to be Baptized, or dipped with that viſible Baptiſm, or dipping of Ieſus Chriſt in Water, and alſo that viſible perſon that is to walk in that viſible order of his Houſe, and ſo to wait for his coming the ſecond time in the form of a* Lord, *and* King *with his glorious Kingdom according to promiſe, and for his ſending down (in the time of his abſence) the holy Ghoſt, or holy Spirit of Promiſe, and all this ac-*

cording the laſt Will and Teſtament of that living Lord, whoſe Will is not to be added to, or taken from.

3 I Teſtifie or Witneſs, that every ſuch believer in Chriſt Jeſus, that waiteth for his appearing, may in point of liberty, yea ought in point of duty to improve that Talent his Lord hath given unto him, and in the Congregation may either aske for information to himſelf; or if he can, may ſpeak by way of Propheſie for the edification, exhortation, and comfort of the whole, and out of the Congregation at all times, upon all occaſions, and in all places, as far as the juriſdiction of his Lord extends, may, yea ought to walk as a Child of light, juſtifying wiſdom with his ways, and reproving folly with the unfruitfull works thereof, provided all this be ſhown out of a good converſation, as Iames ſpeaks with meekneſs of wiſdom.

4 I Teſtifie that no ſuch believer, or Servant of Chriſt Jeſus hath any liberty, much leſs Authority, from his Lord, to ſmite his fellow ſervant, nor yet with outward force, or arme of fleſh, to conſtrain, or reſtrain his Conſcience, no nor yet his outward man for Conſcience ſake, or worſhip of his God, where injury is not offered to the perſon, name or eſtate of others, every man being ſuch as ſhall appear before the judgment ſeat of Chriſt, and muſt give an account of himſelf to God, and therefore ought to be fully perſwaded in his own mind, for what he undertakes, becauſe he that doubteth is damned if he eat, and ſo alſo if he aſt, becauſe he doth not eat or act in Faith, and what is not of Faith is Sin.

Theſe Concluſions being ſeen at leaſt by one of the Magiſtrates, notwithſtanding the Meſſage to the priſon, anſwer to my ſelf in the Chamber, promiſe by him that came for the Concluſions, common report abroad that a diſputation was granted, the Court broke up, and did nothing; and the next ſecond day following, a Meſſenger was ſent to the priſon from the Magiſtrate, with a releaſe to the keeper, which having received he ſpeedily put me forth; The words of the releaſe follow.

To the Keeper of the priſon.

BY Virtue hereof you are to releaſe and ſet at liberty the Body of Mr. John Clarke, and this ſhall be your diſcharge for ſo doing. Given under my hand the 11th. of the 6th. Month, 1651.

WILLIAM HIBBINS.

To be brief, &c. Vnderſtanding that ſome friends had laid down the Money, although contrary to my Counſell, when formerly at ſeverall times, and by ſeverall perſons I was moved thereunto, and perceiving now that the Countries expectation (which was not a little raiſed) touching a diſputation was utterly fruſtrate, and being ſenſible that it was an eaſy matter to lay the blame on me, being a perſon condemned, and alſo abſent, I drew up the former motion, and added thereunto theſe words following.

WHereas through the indulgency of tender hearted friends, without my conſent, and contrary to my judgment, the Sentence, and Condemnation of the Court at Boſton *(as is reported) have been fully ſatisfied on my behalf, and thereupon a Warrant hath been procured by which I am ſecluded the place of my impriſonment, by reaſon whereof I ſee no other call for preſent but to my habitation, and to thoſe neer relations which God hath given me there, yet leſt the cauſe ſhould hereby ſuffer, which I profeſs is Chriſts, I would hereby ſignifie, that if yet it ſhall pleaſe the honoured Magiſtrates, or generall Court of this Colony, to grant my former requeſt under their Secretaries hand, I ſhall cheerfully imbrace it, and upon your motion ſhall through the help of God come from the Iland to attend it, and hereunto I have ſubſcribed my name,*

11th. 6. 51. John Clarke.

Both theſe the next morning I delivered to the keeper to deliver to the Magiſtrates, who were to meet at the Commencement at *Cambridge*, which being accordingly performed it was noiſed abroad the motion was granted, and the writing was in Mr. *Cottons* hand, who was thereby judged to be the man, and beſt of all approved of by my ſelf for that ſame purpoſe, he being the inventor and ſuportor of that way, in theſe parts, wherein they walk, and thereupon I took the thing for granted, and to that purpoſe wrot to my friends who ſent to viſit me in the priſon, but upon the fift day, a little before their Lecture at *Boſton*, I received a writing ſubſcribed with five of the Magiſtrates hands, which when I had peruſed, and ſaw that they waved the motion, and inſtead thereof laid two or three ſnares before me, I drew up an Anſwer to their Writing, being hopeleſs of a diſputation, deſired the Jaylor to deliver it to the Magiſtrates, took my leave of my friends, and ſo departed to go towards the Iland, having ten miles that night to travell.

Here followeth their Writing, and my Anſwer alſo.

Mr. *John Clarke*,

WE conceive you have miſ-reported the Governours ſpeech in ſaying you were challenged to diſpute with ſome of our Elders, whereas it was plainly expreſt, that if you would confer with any of them, they were able to ſatisfie you, neither were you able to maintain your practice to them by the word of God, all which was intended for your information, and conviction privately; neither were you enjoyned to what you then were Counſelled unto; nevertheleſs if you are forward to diſpute, and that you will move it your ſelf to the Court, or the Magiſtrates about *Boſton*, we ſhall take order to appoint one who will be ready to Anſwer your motion, you keeping cloſe to the queſtions to be propounded by your ſelf, and a moderator ſhal be appointed alſo to attend upon that ſervice; & whereas you deſire you might be free in your diſpute, keeping cloſe to the points to be diſputed on, without incurring damage by the Civill Iuſtice, obſerving what hath been before written, it is granted; the day may be agreed if you yeeld the premiſſes.

Iohn Ind:cott, Governour.
11th. of the 6th. 1651. *Tho. Dudley*, Deputy Govern.
Rich. Bellingham.
William Hibbins.
Encreaſe Nowel.

My Anſwer followeth, ſuperſcribed,

To the Honoured Governour of the *Mathatuſets*, and the reſt of that Honorable Society, theſe preſent.

Worthy Senators,

I *Received a writing ſubſcribed with 5 of your hands by way of anſwer to a twice-repeated motion of mine before you, which was grounded as I conceive ſufficiently upon the Governours words in open Court, which writing of yours doth no way anſwer my expectation, nor yet that motion which I made, and whereas (waving that grounded motion) you are "pleaſed to intimate, That if I were forward to diſpute, and would "move it my ſelf to the Court, or Magiſtrates about* Boſton, *you would "appoint one to anſwer my motion*, &c. *Be pleaſed to underſtand, That although I am not backward to maintain the Faith, and Order of my Lord the King of Saints, for which I have been Sentenced, yet am I not, in ſuch a way ſo forward to diſpute, or move therein, leaſt inconvenience*

ſhould

ſhould thereby ariſe, I ſhall rather once more repeat my former motion, which if it ſhall pleaſe the Honoured General Court to accept, and under their Secretaries hand ſhall grant a free diſpute without moleſtation or interruption, I ſhall be ſo well ſatisfied therewith, that what is paſt I ſhall forget, and upon your motion ſhall attend it; Thus deſiring the Father of Mercies not to lay that evill to your charge,

From Priſon this 14. 6. 51.

I remain your Well-wiſher.
Iohn Clarke.

This Anſwer with the motion for a diſpute upon theſe fair termes the third time repeated, (being a thing alſo generally deſired, and longed for) was (as I ſaid before) by me delivered to the Keeper, and by him preſented to the Magiſtrates, and ſo to the General Court, yet was there no anſwer returned: what made the obſtruction conſidering the equity of the Caſe, the former conſent and grant of the Magiſtrates, and the peoples earneſt deſire thereof, I know not, neither will I too readily conclude (leſt it ſhould ſavor of prejudice) that it was either an apprehenſion it would be diſgracefull, firſt to Iudge and Condemn the perſons, and afterward to have the matter examined, or elſe a fear and jealouſie leſt upon the examination thereof by the word of God (which is a quick & powerfull divider asunder of the Soul and Spirit, and of the joynts, & marrow, and a diſcerner of the thoughts and intents of the heart) their ſtanding (in reference to the worſhip of God) ſhould appear falſe, and evill, and the way by which they maintayn the ſame with a forcing of others thereto, ſhould appear far worſe; ſurely, the ſtanders by, and ſuch, whoſe minds are diſ-engaged in the buſineſſe will aptly conclude, and not without probable grounds, that the utmoſt they can ſay for themſelves, and to ſtop the mouth of him that is contrary minded, lyes in the Sword and power of the Magiſtrate, which althongh it be a good Ordinance of God in this preſent evill World, to reſtrain the oppreſſor, and let the oppreſſed goe free, and ſo approved and owned by Chriſt and all true Chriſtians, in caſe of wrong and wicked lewdneſſe, as *Gallio* expreſſeth it yet was it never appointed by Chriſt, (to whom all power, not only in Earth, but alſo in Heaven, is committed, and by whom all Earthly powers are to be judged, in that day in which he ſhall judge the World in righteouſneſſe; I ſay it was never appointed by Chriſt) to inform and rectifie the minds and conſciences of men in the worſhip of God, in that great myſtery of Godlineſſe, and in thoſe myſticall matters concerning the Kingdom of

Christ, that being a matter that onely belongs to the Holy Spirit of Promise, and to the Sword of that Spirit, which is the Word (not of man, but) of God, to effect, much lesse to conform their outward man, contrary to their minds and consciences in the Worship of God; and therefore that Sword and Power ought to take heed how they meddle herein (lest they attempt to take the place, & enter upon the Throne and Kingdom of Christ) either to force such as be conceived to be true Worshipers, to the true Worship, and service of God, for it is written, Not by might, nor by power, but by my Spirit, saith the Lord of Hosts. And again, In the day of thy power thy people shall be a willing people; much lesse to force such as are no Worshipers, or false, to that Worship which is true, and yet much lesse to force false, to that which is false, or true, to that which is false; and hence it is, that although the Kings of the Earth have been deceived, and through the righteous judgment of God have given their power to the Beast, to their own dishonor and detriment, who have improved the same to bear up the Whore, and to bear down and crush the Spouse of the Lamb, so that *Babel* hath for a long time rejoyced, and *Sion* hath mourned; yet when the time appointed is come, at the voyce of her King *Sion* shall deliver her self from the Daughter of *Babel*, though all the powers of this World seek to withstand it; neither shall the gates of Hell prevail against it: for it is written concerning those that keep the Commandements of God, and the Testimony of Iesus, that they overcame him (*scil.* that great Red-Dragon called the Devil and Satan, who also gave his power to the Beast, they overcame him I say) by the Blood of that Lamb, and by that word of their Testimony, and they loved not their lives unto the death.

Now touching *John Crandall* aforesaid, to whose charge they had also nothing to lay, but his being with us, owning the same Faith, and Order of the Gospell, and therefore refusing to stoop to that likenesse thereto, which they had set up; yet as is said, they sentenced him to pay 5 pounds by the next Court of Assistants, or else to be well whipt. Whereupon the day following he inquired of the Keeper, when that Court of Assistants would be, (being resolved not to chuse his punishment, they being not able to make it appear by the Law of God or Man that he was a Transgressor so to be punished) and being by him informed that it would be a quarter of a yeer before that time came; and also, that if he were so resolved, he might put in Bail for his appearance at the time aforesaid, and so depart,

he

he forthwith put in Bail, and ſo departed to viſit his Family, being diſtant from thence threeſcore and ten miles. He was no ſooner at home, but his Spirit was unſatisfied in what he had done, in leaving us behind in the Priſon, though with our conſent and counſell he did what he did; whereupon, leaving his Harveſt upon the ſpoyl, within a few dayes he returned to us again, and tendered his perſon unto the Keeper, who refuſed it, ſaying, Since your departure I perceive your Sentence is, That you ſhould not depart the Priſon, without either paying the money, or putting in ſecurity for the payment of it; wherefore now either you or your Surety muſt pay it. To whom Brother *Crandall* replyed, you informed me otherwiſe before I went, and upon other termes I departed, wherefore for my own part I am reſolved I will not pay it, and for my Surety he is at his liberty, being no otherwiſe bound, than for my appearance, and here I am, and am your Priſoner; nevertheleſſe when I was releaſed, and turned out of Priſon, and could no longer upon that account there remain, I counſelled him to put the matter quite out of doubt, wherefore he ſaid to the Jaylor, Let me know what I ſhall truſt to, for if you accept me upon the former account, well, I ſhall willingly tarry, and remain your Priſoner, but if not, I ſhall now repair home with my Friend to my Family; ſo after the Jaylor had adviſed with the Magiſtrate, he friendly told him, If he would promiſe to appear at the time appointed, he would take his word, become his Surety, and he might be gone; whereupon I being doubtfull, though he was confident concerning the time (there being an other Court between) deſired him to ſend us certain word to the Iland, when that Court of Aſſiſtants would be; ſo having his promiſe, we thankfully accepted his kindneſſe, & ſo departed: And being at home we waited for a word from the Keeper for a return, but the firſt word we heard touching that matter, was, that the Court was paſt (which was that Court I ſuſpected) & that Brother *Holmes* had had his tryal by cruel ſcourgings, & that the Jaylor being Brother *Crandals* Surety, by reaſon of his non-appearance was conſtrained to pay the money; hereupon not long after Brother *Crandall* went to *Boſton*, and charged the Jaylor with his miſ-information, and neglect of his promiſe; and moreover declared that he had told him, That being Innocent, he would not make himſelf a Tranſgreſſor by chuſing his puniſhment, and therefore had reſolved, as he alſo knew, not to pay them a penny; and further he told him, that there was no neceſſity he ſhould lay down the money, it being but through a miſtake, and he being but Surety, when the Prin-

Principall was preſent, and was able through the ſtrength of Chriſt to anſwer the penalty: and thus having argued the caſe with the Iaylor, he left him without any grounds of hope to have it repaid, nevertheleſſe if advantage will be ſo ſtrictly taken upon the Keepers miſtake, neither Conſcience nor Equity will ſuffer us (it appearing to be a meer miſtake, and no plotted thing) not to ſuffer him to bear it, and thus it appears how a ſecond came off, and eſcaped a ſcourging: Now as concerning the third, by name *Obediah Holmes*, what is laid to his charge this Sentence under their Secretaries hand (a Copy whereof is here under written) will plainly expreſſe.

The Sentence of *Obediah Holmes* of *Seacuck*, the 31 of the 5th M. 1651.

Forasmuch as you Obediah Holmes, *being come into this Iuriſdiction about the* 21 of the 5th *M. did meet at one* William Witters *houſe at* Lin, *and did hear privatly (and at other times being an Excommunicate perſon did take upon you to Preach and to Baptize) upon the Lords day, or other dayes, and being taken then by the Conſtable, and comming afterward to the Aſſembly at* Lin, *did in diſrepect of the Ordinance of God and his Worſhip, keep on your hat, the Paſtor being in Prayer, inſomuch that you would not give reverence in veiling your hat, till it was forced off your head to the diſturbance of the Congregation, and profeſſing againſt the Inſtitution of the Church, as not being according to the Goſpell of Ieſus Chriſt, and that you the ſaid* Obediah Holmes *did upon the day following meet again at the ſaid* William Witters, *in contempt to Authority, you being then in the cuſtody of the Law, and did there receive the Sacrament, being Excommunicate, and that you did Baptize ſuch as were Baptized before, and thereby did neceſſarily deny the Baptiſm that was before adminiſtred to be Baptiſm, the Churches no Churches, and alſo other Ordinances, and Miniſters, as if all were a Nullity; And alſo did deny the lawfullneſs of Baptizing of Infants, and all this tends to the diſhonour of God, the deſpiſing the ordinances of God among us, the peace of the Churches, and ſeducing the Subjects of this Commonwealth from the truth of the Goſpel of Jeſus Chriſt, and perverting the ſtrait waies of the Lord, the Court doth fine you* 30 *pounds to be paid, or ſufficient ſureties that the ſaid ſum ſhall be paid by the firſt day of the next Court of Aſſiſtants, or elſe to be well whipt, and that you ſhall remain in Priſon till it be paid, or ſecurity given in for it.*

By the Court, *ENCREASE NOWELL.*

And

And now becauſe his ſufferings, and the ſence which his Soul felt of the Lords Support, according to promiſe, is affectionately ſet forth, and commended as a token of his love, in a Letter written with his own hand, and ſent unto thoſe that have obtained like precious faith in *London*, or elſewhere, whereby by an experiment which God hath been pleaſed to give to him, and us, they may evidently diſcern, that Ieſus Chriſt is in point of tender compaſſions touching thoſe that confeſs his name before the Sonnes of men, the ſame to day that he was yeſterday; that as yeſterday, ſo to day it may be ſaid, as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt, ſo that they which keep the commandements of God, and Teſtimony of Ieſus Chriſt, may be hereby incouraged to fear none of thoſe things which they ſhall ſuffer before they come, nor when they look them in the face, and begin the incounter with them, be ſoon weary and wax faint in their minds, but faithfully and hopefully expect (they ſuffering for the name of Chriſt, and as Chriſtians) that the ſpirit of their Lord, and of glory, ſhall reſt upon them. The words of his Letter followeth.

Unto the well beloved Brethren Iohn Spilsbury, William Kiſſin, *and the reſt that in London ſtand faſt in that Faith, and continue to walk ſtedfaſtly in that Order of the Goſpell which was once delivered unto the Saints by Ieſus Chriſt.* Obediah Holms *an unworthy witneſs, that Ieſus is the Lord, and of late a Priſoner for Ieſus ſake at* Boſton, *ſendeth greeting.*

Dearly Beloved and longed after,

MY hearts deſire is to hear from you, and to hear that you grow in grace, and in the knowledge of our Lord and Saviour Ieſus Chriſt, and that your love to him, and one unto another, as he hath given commandment, aboundeth, would be the very joy and great rejoycing of my Soul and Spirit; had I not been prevented by my beloved Brethren of *Providence*, who have wrot unto you, (wherein you have my Mind at large) and alſo by our beloved Brother *Clarke* of *Road*-Iland, who may (if God permit) ſee you, and ſpeak with you mouth to mouth, I had here declared my ſelf in that matter, but now I forbear; And becauſe I have an experimentall knowledge in my ſelf, that in members of the ſame Body, while it ſtands in union with the head, there is a ſympathizing Spirit, which paſſeth through, and alſo remain in each particular, ſo that one member can neither mourn nor rejoyce, but all the members are

ready to mourn or rejoyce with it; I ſhall the rather impart unto you ſome dealings which I have had therein from the Sons of Men, and the gracious ſupports which I have met with from the Son of God, my Lord, and yours, that ſo like Members you might rejoyce with me, and might be encouraged by the ſame experiment of his tender mercies, to fear none of theſe things which you ſhall ſuffer for Ieſus ſake. It pleaſed the Father of Light, after a long continuance of mine in death, and darkneſſe, to cauſe life and immortality to be brought to light in my ſoul, and alſo to cauſe me to ſee that this life was by the death of his Son, in that hour and power of darkneſſe procured, which wrought in my heart a reſtleſs deſire to know what that Lord, who had ſo dearly bought me, would have me to do, and finding that it was his laſt will (to which none is to adde, and from which none is to detract) that they which had faith in his death for life, ſhould yeeld up themſelves to hold forth a lively conſimilitude, or likeneſſe unto his death, buriall, and reſurrection by that Ordinance of Baptiſme; I readily yeelded thereto being by love conſtrained to follow that Lamb (that takes away the ſins of the World) whither ſoever he goes; I had no ſooner ſeparated from their aſſemblies, and from Communion with them in their worſhip of God, and thus viſibly put on Chriſt, being reſolved alone to attend upon him, and to ſubmit to his will, but immediately the adverſary caſt out a flood againſt us, and ſtirred up the ſpirits of men to preſent my ſelf and two more to *Plymouth* Court, where we met with 4 Petitions againſt our whole company to take ſome ſpeedy courſe to ſuppreſs us, one from our own Plantation with 35 hands to it, one frō the Church (as they call it) at *Tanton*, one from all the Miniſters in our Colony, except two, if I miſtake not, and one from the Court at *Boſton* in the *Maſſachuſets* under their Secretaries hand; whereupon the Court ſtraitly chargeth us to deſiſt, and neither to ordain Officers, nor to Baptize, nor to break bread together, nor yet to meet upon the firſt day of the week, and having received theſe ſtrait charges one of the three diſcovers the ſandy foundation upon which he ſtood, who when the flood came, and the wind blew, fell; yet it pleaſed the Father of mercies (to whom be the praiſe) to give us ſtrength to ſtand, & to tell them it was better to obey God, rather than man, and ſuch was the grace of our God to us-ward, that though we were had from Court to Court, yet were we firmly reſolved to keep cloſe to the rule, and to obey the voyce of our Lord, come what will come; Not long after theſe troubles I came upon occaſion of buſineſſe into

to

to the Colony of the *Mathatuſets*, with two other Brethren, as Brother *Clark*, being one of the two, can inform you, where we three were apprehended, carried to the priſon at *Boſton*, and ſo to the Court, and were all ſentenced; what they laid to my charge, you may here read in my ſentence: Vpon the pronouncing of which as I went from the Bar, I expreſt my ſelf in theſe words; I bleſſe God I am counted worthy to ſuffer for the name of Ieſus; whereupon *John Wilſon* (their Paſtor as they call him) ſtrook me before the Iudgment Seat, and curſed me, ſaying, The Curſe of God, or Ieſus goe with thee; ſo we were carried to the Priſon, where not long after I was deprived of my two loving Friends; at whoſe departure the Adverſary ſtept in, took hold on my Spirit, and troubled me for the ſpace of an hour, and then the Lord came in, and ſweetly releeved me, cauſing me to look to himſelf, ſo was I ſtayed, and refreſhed in the thoughts of my God; and although during the time of my Impriſonment, the Tempter was buſie, yet it pleaſed God ſo to ſtand at my right hand, that the motions were but ſudden, and ſo vaniſhed away; and although there were that would have payd the money if I would accept it, yet I durſt not accept of deliverance in ſuch a way, and therefore my anſwer to them was, that although I would acknowledge their love to a cup of cold Water, yet could I not thank them for their money if they ſhould pay it; ſo the Court drew neer, and the night before I ſhould ſuffer according to my ſentence, it pleaſed God I reſted, and ſlept quietly; in the morning many Friends came to viſit me, deſiring me to take the refreſhment of Wine, and other Comforts, but my reſolution was not to drink Wine, nor ſtrong drink that day untill my puniſhment were over, and the reaſon was, leſt in caſe I had more ſtrength, courage, and boldneſſe than ordinarily could be expected, the VVorld ſhould either ſay he is drunk with new VVine, or elſe that the comfort and ſtrength of the Creature hath carried him through, but my courſe was this: I deſired Brother *John Hazell* to bear my Friends company, and I betook my ſelf to my Chamber, where I might communicate with my God, commit my ſelf to him, and beg ſtrength from him; I had no ſooner ſequeſtred my ſelf, and come into my Chamber, but *Sathan* lets flie at me, ſaying, Remember thy ſelf, thy birth, breeding, and friends, thy wife, children, name, and credit but as this was ſudden, ſo there came in ſweetly from the Lord as ſudden an anſwer, 'tis for my Lord, I muſt not deny him before the Sons of men (for that is to ſet men above him) but rather loſe all,

yea wife, children, and mine own life alſo: To this the tempter replies, Oh! but that is the queſtion, is it for him? and for him alone? is it not rather for thy own, or ſome others ſake? thou haſt ſo profeſſed and practiſed, and now art loth to deny it; is not pride and ſelf in the bottom? ſurely this temptation was ſtrong, and thereupon I made diligent ſearch after the matter, as formerly I had done, and after a while there was even as it had been a voyce from Heaven in my very Soul, bearing witnes with my Conſcience, that it was not for any mans caſe or ſake in this world, that ſo I had profeſſed and practiſed, but for my Lords caſe, and ſake, and for him alone, whereupon my Spirit was much refreſht: as alſo in the conſideration of theſe three Scriptures, which ſpeak on this [illegible], *Who ſhall lay any thing to the charge of Gods Elect? Although I walk through the valley and ſhadow of Death I will fear none evill, thy rod and thy ſtaff they ſhall comfort me. And he that continueth to the end, the ſame ſhall be ſaved.* But then came in the conſideration of the weakneſſe of the Fleſh to bear the ſtrokes of a whip, though the Spirit was willing, and hereupon I was cauſed to pray earneſtly unto the Lord, that he would be pleaſed to give me a ſpirit of courage and boldneſſe, a tongue to ſpeak for him, and ſtrength of body to ſuffer for his ſake, and not to ſhrink or yeeld to the ſtroaks, or ſhed tears, leſt the adverſaries of the truth ſhould thereupon blaſpheme, and be hardned, and the weak and feeble-hearted diſcouraged, and for this I beſought the Lord earneſtly, at length he ſatisfied my ſpirit, to give up as my ſoul, ſo my body to him, and quietly to leave the whole diſpoſing of the matter to him, and ſo I addreſſed my ſelf in as comely a manner as I could, having ſuch a Lord and Maſter to ſerve in this buſineſſe: And when I heard the voyce of my Keeper come for me, even cheerfulneſſe did come upon me, and taking my Teſtament in my hand, I went along with him to the place of execution, and after common ſalutation there ſtood; there ſtood by alſo one of the Magiſtrates, by name Mr. *Encreaſe Nowell*, who for a while kept ſilent, and ſpoke not a word, and ſo did I, expecting the Governours preſence, but he came not. But after a while Mr. *Nowell* bad the Executioner doe his Office, then I deſired to ſpeak a few words, but Mr. *Nowell* anſwered, it is not now a time to ſpeak, whereupon I took leave, and ſaid, *Men, Brethren, Fathers, and Countrey-men, I beſeech you give me leave to ſpeak a few words, and the rather, becauſe here are many Spectators to ſee me puniſhed, and I am to ſeal with my Blood, if God give ſtrength,*

that

that which I hold and practiſe in reference to the Word of God, and the teſtimony of Ieſus; that which I have to ſay in brief is this, Although I confeſſe I am no Diſputant, yet ſeeing I am to ſeal what I hold with my Blood, I am ready to defend it by the Word, and to diſpute that point with any that ſhall come forth to withſtand it. Mr. *Nowell* anſwered me, now was no time to diſpute, then ſaid I, then I deſire to give an account of the Faith and Order I hold, and this I deſired three times, but in comes Mr. *Flint*, and ſaith to the Executioner, Fellow, doe thine Office, for this Fellow would but make a long Speech to delude the people; ſo I being reſolved to ſpeak, told the people; That which I am to ſuffer for, is for the Word of God, and teſtimony of Ieſus Chriſt; No, ſaith Mr. *Nowell* it is for your Error, and going about to ſeduce the people; to which I replyed, not for Error, for in all the time of my Impriſonment, wherein I was left alone (my Brethren being gone) which of all your Miniſters in all that time came to convince me of Error? and when upon the Governours words a motion was made for a publick diſpute, and upon fair terms ſo often renewed, and deſired by hundreds, what was the reaſon it was not granted? Mr. *Nowell* told me, it was his fault that went away, and would not diſpute: but this the Writings will cleer at large: ſtill Mr. *Flint* calls to the man to doe his Office, ſo before, and in the time of his pulling off my cloathes I continued ſpeaking, telling them, That I had ſo learned, that for all *Boſton* I would not give my bodie into their hands thus to be bruiſed upon another account, yet upon this I would not give the hundredth part of a * *Wampon Peague* to free it out of their hands, and that I made as much Conſcience of unbuttoning one button, as I did of paying the 30 l. in reference thereunto; I told them moreover, the Lord having manifeſted his love towards me, in giving me repentance towards God, and Faith in Ieſus Chriſt, and ſo to be baptized in water by a Meſſenger of Ieſus into the name of the Father, Son, and Holy Spirit, wherein I have fellowſhip with him in his death, buriall, and reſurrection, I am now come to be baptized in afflictions by your hands, that ſo I may have further fellowſhip with my Lord, and am not aſhamed of his ſufferings, for by his ſtripes am I healed; And as the man began to lay the ſtroaks upon my back, I ſaid to the people, though my Fleſh ſhould fail, and my Spirit ſhould fail, yet God would not fail; ſo it pleaſed the Lord to come in, and ſo to fill my heart and tongue as a veſſell full, and with an audible voyce I

* A *Wampon Peague* is the ſixth part of a penny with us.

brake forth, praying unto the Lord not to lay this Sin to their charge, and telling the people, That now I found he did not fail me, and therefore now I ſhould truſt him for ever who failed me not; for in truth, as the ſtroaks fell upon me, I had ſuch a ſpirituall manifeſtation of Gods preſence, as the like thereto I never had, nor felt, nor can with fleſhly tongue expreſſe, and the outward pain was ſo removed from me, that indeed I am not able to declare it to you, it was ſo eaſie to me, that I could well bear it, yea and in a manner felt it not, although it was grievous, as the Spectators ſaid, the Man ſtriking with all his ſtrength (yea ſpitting on his hand three times, as many affirmed) with a three-coarded whip, giving me therewith thirty ſtroaks; when he had looſed me from the Poſt, having joyfulneſſe in my heart, and cheerfulneſſe in my countenance, as the Spectators obſerved, I told the Magiſtrates, you have ſtruck me as with Roſes; and ſaid moreover, Although the Lord hath made it eaſie to me, yet I pray God it may not be laid to your charge. After this many came to me, rejoycing to ſee the power of the Lord manifeſted in weak fleſh; but ſinfull fleſh takes occaſion hereby to bring others in trouble, informs the Magiſtrates hereof, and ſo two more are apprehended as for contempt of authority, there names were *Iohn Hazell*, and *Iohn Spur*, who came indeed and did ſhake me by the hand, but did uſe no words of contempt or reproach unto any; no man can prove that the firſt ſpoke any thing, and for the ſecond, he only ſaid thus, Bleſſed be the Lord; yet theſe two for taking me by the hand, and thus ſaying after I had received my puniſhment, were ſentenced to pay 40 ſhilling, or to be whipt. Both were reſolved againſt paying their Fine: Nevertheleſſe after one or two dayes impriſonment, one payed *Iohn Spurs* Fine, and he was releaſed, and after ſix or ſeven dayes Impriſonment of Brother *Hazell*, even the day when he ſhould have ſuffered, an other payd his, and ſo he eſcaped, and the next day went to viſit a Friend about 6 miles from *Boſton*, where he the ſame day fell ſick, and within 10 dayes he ended this life; when I was come to the Priſon, it pleaſed God to ſtir up the heart of an old acquaintance of mine, who with much tenderneſſe, like the good *Samaritan*, poured oyl into my wounds, and plaiſtered my ſores; but there was preſent information given what was done, and inquiry made who was the Chirurgion, and it was commonly reported he ſhould be ſent for, but what was done, I yet know not. Now thus it hath pleaſed the Father of Mercies ſo to diſpoſe of the matter, that my

Bonds

Bonds & Impriſonments have been no hinderance to the Goſpel, for before my return, ſome ſubmitted to the Lord, and were baptized, and divers were put upon the way of enquiry; And now being adviſed to make my escape by night, becauſe it was reported that there were Warrants forth for me. I departed; and the next day after, while I was on my Iourney, the Conſtable came to ſearch at the houſe where I lodged, ſo I eſcaped their hands, and was by the good hand of my heavenly Father brought home again to my neer relations, my wife, and eight children, the Brethren of our Town, and *Providence* having taken pains to meet me 4 miles in the woods, where we rejoyced together in the Lord. Thus have I given you as briefly as I can, a true relation of things: wherefore my Brethren rejoyce with me in the Lord, and give all glory to him, for he is worthy, to whom be praiſe for evermore, to whom I commit you, & put up my earneſt prayers for you, that by my late experience, who have truſted in God, and have not been deceived, you may truſt in him perfectly: wherefore my dearly beloved Brethren truſt in the Lord, and you ſhall not be aſhamed, nor confounded, ſo I alſo reſt,

Yours in the bond of Charity,

Obediah Holmes.

Three things would be well minded in this relation, 1 that God gave me Power to confeſs his name before the Sonnes of Men.

2 That he kept my tongue that I did not ſpeak evill of men, nor of Authority.

3 That he gave ſtrength to weak Fleſh that it failed not.

This Tragedy being thus acted in the face of the Country, muſt needs awaken and rouſe up the minds, and ſpirits of many, cauſe ſad thoughts to ariſe in their hearts, and to flow forth at their mouthes as men offended, to ſee Strangers profeſſing Godlineſs, ſo diſcourteouſly uſed, for no Civill Tranſgreſſion, but meerly for Conſcience, and that by their hands who pretended, that Liberty of Conſcience was alſo the cauſe of their flight, together with the other to the hazard of their lives by hard hearted, cruell, and ſavage *Barbarians*, and other miſchiefs which a vaſt, and howling Wilderneſſe is apt to produce; wherefore to ſtop their mouthes, and to lull them aſleep, the old ſubtile Serpent as his cuſtome ever hath been, raiſed up a cloud of diſgrace, thinking thereby to darken the truth he profeſt, and to obſcure the glory that appeared

in

in his ſufferings, giving out, that he was but an Excommunicate, and ſo an accurſed perſon, and that it was vehemently ſuſpected, that he was notoriouſly given to that filthy luſt of uncleanneſs, which God will judge, and that the ſame was hinted in open Court, and that by perſons of no mean credit; wherefore againe to reſiſt the adverſary who hath been a lyer from the beginning, and thereby a deſtroyer and murderer, and to deliver the Children of truth at leaſt from his ſnare, whereby they might be taken captive at his will, he drew up, and ſent a letter unto the Governour of the *Mathatuſets* Colony, and deſired it might be publiſhed ſo that the Sons of Men, ſo far as the lye and ſlander might ſpread, might be acquainted therewith. The Letter followeth.

The 12 of the 7th. M. 51. To the Honoured Governour.

Honoured Sir,

HOwever you may judge of me, yet am I dayly waiting to ſtand before him who ſhall judge quick and dead, and now becauſe I am under reproach, and cenſure by many, and the more by reaſon of ſome words ſpoken by your ſelf, as though I were an evill perſon in life and converſation, and although I may be accounted as a fool, yet hear me a little to plead mine innocency, and I hope you will not too far condemn me untill you hear me ſpeak: Sir, I acknowledge only free grace, and that by his power alone I have been kept, and what my life and manner of converſation was for ſix or ſeven years while I was with you, I appeal to your ſelf, and the experiences you have had of me, and to your Elders, and to the whole Church; who ever reproved me of evill? and ye recommended me to others, and for four years time I walked with them at Rehoboth, *who alſo ſhould have reproved me if under Sin; but when it pleaſed the Lord to cauſe me to hear his voice, and I ſeparated from them, which was occaſioned by an unrighteous Act of theirs as I judged, which was, that ſeven of the Brethren ſhould paſs an Act of Admonition upon a Brother without the Conſent of the reſt, we being 23 in number, who might all in one hours ſpace, if in health, have come together, ſo when I heard of it I went to Mr.* Newman, *and told him of the evill which he, and the other ſix had done, he told me they were the Church Repreſentative, and if 4 of them had done it, it had been a Church Act; when this comes to the Congregation, with much a doe, he got five more to himſelf, and then they were 12, and we eleven, then they owned themſelves to be the Church,*

and

and ſo began to deal with me for ſaying, they had abuſed the Church, and had took from them their power, whereupon I told them I ſhould renounce them, and not have any more fellowſhip with them, till either they ſaw their Sin, or I further light; after which divers others to the number of ſeven, or eight fell off from them, and we met once a week, and every firſt day, and ſo continued for a long ſpace of time, yea and the day was known when we intended to be Baptized, and there were many Witneſſes obſerving our Faith, and Order, and yet not one Man or Woman of Mr. Newmans company that ever came to deal with me for evill, neither in Judgment, nor Practice, untill a long time after that appointment of our Lord was diſpenced; Thus I ſay, When I had ſeparated from them, and a long time after, I underſtood by their Meſſenger that they intended to proceed againſt me, ſo I deſired the meſſenger to tell me for what evill, he told me I ſhould know When I came there, ſo I ſent one of their own Brethren to tell them from me, though I owned them not as Brethren, yet if any Man or Woman had ought againſt me, I would come to them, although they had not dealt with me according to any rule; but none came to me, nor charged me With any evill; and When upon occaſion I came before all the Congregation, and ſtrangers, I demanded for What cauſe it Was that they proceeded againſt me, ſeing I had ſent to them before, and no man accuſed me; Mr. Newman told me, it was for non appearance; and now judge of the evill in your own way, and that for my Excommunication as you call it, I am by you rendred that wicked perſon; as for the ſuſpition of that moſt abominable evill of uncleanneſs, and Adultery, which many think I am guilty of, by reaſon of ſome perſons ſpeeches, I deſire to bleſs my Lord, Who hath cauſed me to deny all uncleanneſs and wickedneſs, and God forbid that I ſhould take the Members of Chriſt, and make them the Members of an Harlot, and I challenge all Men and Women that dare ſtand before the judgment ſeat of the Lord, to come forth, and ſay if they ever heard unclean words proceed out of my mouth, or any unſeemly geſture, much leſs action, to any in my life at Salem, Seacunck, or elſwhere, yea let them come forth before any to meet me in private, or publick, upon any friends requeſt without the Magiſtrates Warrant; but I remember my Lord Was called Belzebub, and what though I be called an Adulterer, or Witch, or Blaſphemer, and every one ſaith what he pleaſeth, yet I ſtand before the judgment of my Lord; And whereas it Was alſo reported I Baptized Goodwife Bowdiſh naked, I bleſs the Lord he hath taught me to do that Which is comly, and of good report, yea and I know a

Man, or Woman may be drowned in their Cloathes, or buryed in earth with their Cloathes, but that she had comly garments from the Crown of her head to the sole of her foot, many being present with her husband can testifie and if any be pleased to reproach me behind my back, and not to speak to my face, let them know the Lord knows how to deliver the innocent, unto whom I commit my self, with my prayers for you, and all, Yours still as formerly to command in all Lawfull things

Obediah Holmes.

Whilst he (through the spirit of the Lord that rested upon him) bore these bloody strokes with so cheerfull a spirit as if he felt them not, divers of the standers by, beholding, it were so affected with joy, that when he was loosed could not forbear to come to him, and to shake him by the hand, thereby to manifest their rejoycing with him, that the Lord had supported him; but information hereof being given to the Magistrates, warrants were sent forth (as is reported to the number of 13) whereupon some through fear were fain to hide themselves, and being strangers, to hasten away, or change their habit, two of them were taken as aforesaid, that is to say *John Spur*, and old *John Hazell*, and committed to prison as the Warrant herewith declares.

To the Keeper or his Deputy.

BY virtue hereof you are to take into your custody, and safe keeping, the body of John Spur *for a hainous offence by him committed, hereof not to fail. Dated the* 5th. *of the* 7th. *Month* 1651. *Take also into your safe keeping* John Hazell. By the Court,

INCREASE NOWEL.

John Spur profest to me, and before many Witnesses, that his heart was so taken with what he saw and heard, that he could not but go to him, take him by the hand, and blesse the Lord who had been so present with him, but to save me a labor his own words here followeth.

Mr. *Cotton* (saith he) in his Sermon immediatly before the Court gave their Sentence against M. *Clark*, *Obediah Holmes*, and *John Crandall*, affirmed, that denying Infants Baptism would overthrow all; & this was a capitall offence; and therefore they were soul-murtherers; when therefore the Governor M. *John Indicot* came into the Court to pass

paſs Sentence againſt them, he ſaid thus, you deſerve to dy, but this we agreed upon, that Mr. *Clarke* ſhall pay 20 li. Fine, and *Obadiah Holmes* 30 li. Fine, and *Jo. Cranſall* 5 li. Fine, and to remain in priſon untill their Fines be either payed or ſecurity given for them, or elſe they are all of them to be well whipped; When *Obadiah Holmes* was brought forth to receive his Sentence, he deſired of the Magiſtrates, that he might hold forth the ground of his practice; but they refuſed to let him ſpeak, and commanded the whipper to do his Office; then the whipper began to pull off his Cloathes, upon which *Obediah Holmes* ſaid, Lord lay not this ſin unto their charge; and ſo the whipper began to lay on with his whip; upon which *Obadiah Holmes* ſaid, O Lord I beſeech thee to manifeſt thy power in the weakneſſe of thy Creature; he neither moving nor ſtirring at all for the ſtrokes, brake out into theſe expreſſions, Bleſſed and praiſed be the Lord, and thus he carryed it to the end, and went away rejoycingly; I *John Spur* being preſent, it did take ſuch an impreſſion in my Spirit to truſt in God, and to walk according to the light that God had communicated to me, and not to fear what man could do unto me; that I went to the man (being inwardly affected with what I ſaw and heard) and with a joyfull countenance took him by the hand when he was from the Poſt, and ſaid, praiſed be the Lord; and ſo I went along with him to the priſon; and preſently that day there was information given to the Court what I had ſaid and done; and alſo a warrant was preſently granted out that day to areſt both my ſelf and *John Hazel*, which was executed on the morrow morning upon us, and ſo we were brought to the Court and examined; the Governour asked me concerning *Obediah Holmes*, according as he was informed by old Mr. *Cole*, and *Thomas Buttolph*, of my taking of him by the hand, and ſmiling, and I did then freely declare what I did, and what I ſaid, which was this; *Obediah Holmes*, ſaid I, I do look upon as a Godly man; and do affirm that he carryed himſelf as did become a Chriſtian, under ſo ſad an affliction; and his affliction did ſo affect my Soul, that I went to him being from the Poſt, and ſaid, bleſſed be the Lord, but ſaid the Governour what do you apprehend concerning the cauſe for which he ſuffered? my Anſwer was, that I am not able to judge of it, then ſaid the Governour, we will deal with you as we have dealt with him, I ſaid unto him again, I am in the hands of God, then Mr. *Simons* a Magiſtrate ſaid, you ſhall know you are in the hands of Men;

the Governour then ſaid, keeper take him, and ſo I was preſently carried away to priſon.

The next day about one of the Clock I was ſent for again into the Court; the Governour (being then about to go out of the Court, when I came in) delivered this ſpeech to me; ſaid he, you muſt pay 40 ſhillings or be whipped; I ſaid then to thoſe of the Court that remained, that if any man ſuffer as a Chriſtian let him glorifie God in this behalf, then I deſired to know what Law I had broken, and what evill I had done, but they produced no Law, only they produced what the two witneſſes had ſworn againſt me; my ſpeech thereto was this, my practice and cariage is alowed by the word of God, for it is written in *Rom.* 12. *Be like affectioned one towards another, rejoyce with them that rejoyce*; and it is contrary to my judgment and Conſcience to pay a peny: then ſaid Mr. *Bendall*, I will pay it for him, and there preſented himſelf, I anſwered then and ſaid, I thanked him for his love, but did believe it was no acceptable ſervice, for any man to pay a peny for me in this caſe; yet notwithſtanding the Court accepted of his profer, and bid me be gone, then came *John Hazell* to be examined.

John Spur.

Here followeth the teſtimony of thoſe that came in againſt me.

I ——— Cole *being in the Market place, when* Obediah Holmes *came from the Whipping Poſt,* Iohn Spur *came and met him preſently, laughing in his face, ſaying, Bleſſed be God for thee Brother, and ſo did go with him, laughing upon him up towards the priſon, which was very grievous to me to ſee him harden the man in his ſin, and ſhewing much contempt of Authority by that cariage, as if he had been unjuſtly puniſhed, and had ſuffered as a righteous man, under a tyrannicall Government Depoſed before the Court the* 5th. of the 7th. M. 1651.

Increaſe Nowell.

I Thomas Buttolph *did ſee* Iohn Spur *come to* Obediah Holmes, *ſo ſoon as he came from the Whipping Poſt, laughing in his face, and going along with him towards the Priſon to my great grief to ſee him harden him in his ſin, and to ſhew ſuch a contempt of Authority. Depoſed the* 5th. *of the* 7th. *Month* 1651. *Before the Court.*

Increaſe Nowell.

As for *John Hazell*, to my knowledge, although he had ſome

ſome occaſion of buſineſs in theſe parts, yet the main buſineſs that drew him hither, was to viſit the priſoner, whom he at this time took by the hand, who was indeed his neer Neighbour, lived in the ſame Town together, walked together in the ſame fellowſhip, and faith of the Goſpell, and had their hearts knit together in a more than ordinary neer bond of love, and as a manifeſtation thereof, he undertoke ſo great a journey (it being between fourty and fifty miles) to viſit him, he being indiſpoſed by reaſon of his age for ſuch an undertaking (being between three and fourſcore years old) and when he was there underſtanding it would not be long before he ſhould ſuffer, out of the ſame tender love, could not leave him before it was over; who alſo accompanied him from the Priſon to the Poſt, and ſo back again; now for him, only for taking his friend by the hand, when he had ſuffered his puniſhment, and was looſed from the Poſt, to be thus handled, ſhall not the Nations that know not civility, that neither fear God nor reverence man, be aſtoniſhed at this? if this be to do to others as we would that others ſhould do to us, which is the Law and the Prophets, the command of Chriſt and his Apoſtles, let all true Chriſtians judge; the Man being old did profeſſe, as I was informed, That if they ſhould have laid the ſtrokes upon him, they would certainly have killed him, which I know ceized not a little upon him, and how far what was done had influence into his death, the Lord onely knowes; for as is before ſaid, the ſame day he went forth, he fell ſick, and within ten dayes he died; The Lord grant that no part of his death may be laid to their charge, and that they may ſee the exceeding greatneſſe of the evill of thirſting after the blood of the Innocent, before the Lord come forth to avenge it, and as to that ſtory I ſhall ſay no more, but leave the Reader to his own relation, which partly in Priſon, and partly upon his death Bed, as may be perceived, he wrote and left behind him, with an intent it ſhould be publiſhed. The relation followeth, writ and ſubſcribed with his own hand.

A Relation of my being brought before the Magiſtrates the 6th *of the* 7th *Moneth*, 1651.

I Going from place to place, to buy and take up commodities for my uſe, was attached or arreſted by the Marſhall, by virtue of a Warrant from the Court, to appear in the Court, and there to an-

swer for a high misdemeanor committed by me, and coming into the Court (which was then privatly kept in the Chamber) they asked me divers questions, amongst which this was one; Whether I did think that *Obediah Holmes* did well or not, in comming among them to baptize, and administer the Sacrament, laying this to my charge, that I was one with him, and of the same judgement, and whether I did think he did well, or no, in his so carrying himself; to which I answered, I had here nothing to doe with that which another Man did, but I was here to answer for what I my self had committed against their Law; then said they, you have offended our Law, and have contemned Authority, for you took him by the hand, and did countenance him in his sin, so soon as he was gone from the Post, to which I said, If I have broken any Law of the place, by what I then did, I am willing to submit unto punishment; yea said the Governour, you took him by the hand, did you not? and spake to him, what said you? did you not say so and so? Blessed be God, &c. To which I said, I shall refer my self unto the testimonies that may or can be brought against me; well, said the Governour, wee shall find Testimony enough against you; take him to you Keeper, and we will call you forth in publick for that we doe with you we will proceed in publick with you, and so I went to Prison. This was the sum and substance of the first time I was called before them; the next day being the last day of the week, and the last day of their Court, I was in expectation all the forenoon to be called forth, but was not, so after dinner, when (as it appeareth) the Court was risen, and some of the Magistrates departed, I was sent for again into the Chamber, where was the Governor with three others, *scil.* Mr. *Bellingham*, Mr. *Hibbins*, and Mr. *Encrease Nowell*, as soon as I was come into the room, the Governour read my Sentence, which was, that I must pay 40 sh. or be well whipt, and so immediately he departed, and when he was gone (for I could not have time before) I answered, that I desired the privilege of an English Subject, which was to be tryed by the Country, to wit, a Jury, and to be made to appear (if they can) to be a Transgressor by a Law: To which they said, I had contemned Authority, and they had a Law to punish such, and said they, you did shew your contempt of Authority in that you did take such a person by the hand, as soon as he was from the Post. To which I answered, I could not doe that which I did in contempt to Authority, seeing he had satisfied the Law to the full, and was departed from the place of suffering; and in the next place what I

did

did, I did unto him as my Friend; And further I ſaid, if I had taken him by the hand ſo ſoon as he was looſed from the Poſt, and had led him out of the Town, I ſhould not have broken any Law either of God or Man. To this they ſaid, That there was a Law in all Courts of Juſtice, both in Old *England* and other Countreyes, to puniſh contempt of Authority, and ſo had they ſuch a Law among themſelves; To which I ſaid, That in Old *England*, and in other places they had ſuch a Law I denyed not, but that Law alſo was both Enacted and publiſhed, But what Law have I broken in taking my Friend by the hand, when he was free, and had ſatisfied the Law? To this they replied, That he had not ſatisfied the Keeper; To this I anſwered, That he had talked with his Keeper, and there was ſome Agreement between them, and ſo in that ſenſe alſo not under the Law, but free; Then ſaid they, if you would have ſhewed kindneſſe unto your Friend, you might have forborn in that place, and done it more privately; To which I anſwered, I knew not but that place was as free as another, he having ſatisfied the Law. The Teſtimony that was given by Mr. *Cole* was this, *ſc. I ſaw* John Hazell *take* Obediah Holmes *by the hand, but what he ſaid I cannot tell*; this is the Subſtance of all the proceedings untill the laſt day at night, and then they ſaid I ſhould be whipped, but ſaid ſome of their Officers, the Whipper cannot be found, then they commanded that they ſhould be ready by the ſecond day morning, and then I did expect to be called forth, but neither that day, nor the third, nor fourth, was I called, but am as I underſtand reſerved unto the 5th day, to be more publick in the view of the World, and when the 5th day came, as I had many before, ſo alſo then, that would have paid the Fine, if I would give my conſent, which I denyed to doe, and ſo ſet my ſelf by the power of Chriſt to ſuffer what ſhould be inflicted upon me, but when Noon came I was told I ſhould not ſuffer whipping, yet not having a diſcharge, I did not look to be freed untill the Keeper told me, I might goe about my buſineſſe; then I demanded a diſcharge (meaning under the Magiſtrates hands) ſo he bad me goe, he would diſcharge me.

The ſtrokes I was enjoyned by the Court to have, were 10 with a three-corded whip, the very ſame number I underſtand, that the worſt Malefactors that were there puniſhed had, of which ſome were guilty of common Whoredom, other of forcing a little Child, and one *Indian* for coyning of money; thus far have you a relati-

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on according to my beſt remembrance fromt he firſt to the laſt, of all the paſſages concerning this matter; By me *John Hazell*, written with mine own hand in *Boſton* Priſon, the 13 day of the 7th moneth, 1651.

A Poſtſcript. Since I wrot, I underſtand there is a report that I was willing to pay my Fine, and that the Magiſtrates would not accept of it without I were willing. Gentle Reader, be pleaſed to underſtand that this is falſe, for it was without my conſent or approbation; And further underſtand, That the Fine was taken by them, upon the prayer of Mr. *Bendall* for *John Spur*, it was willingly accepted by the Magiſtrates, and approved of, although *John Spur* did to their faces contradict it, and oppoſe it; therefore good Reader beleeve not ſuch reports.

By me *John Hazell*

Now of what hath been ſpoken in this Narrative (Reader) this is the ſum.

1 THou maiſt underſtand that the next morning after we three, being ſtrangers, were come to our friends houſe at Lin where we lodged (it being two miles out of the town) we were perſued and alſo apprehended by the Conſtables under the name of erronious perſons being ſtrangers, and by that power were carried (after a full and clear manifeſtation of our unfreeneſs) unto their Aſſembly, then to Priſon, and after a while were alſo brought before their Iudgment ſeat; in which two Aſſemblies, to which we were forced, they drew forth matter enough as they conceived to make us tranſgreſſors, & thereupon proceeded to ſentence us without producing either Accuſer, Witneſs, Iury, Law of God, or man, whereby either we might appear to be guilty, or they to be juſt and juſtified in their proceedings againſt us.

2 After we were thus perſued, and apprehended under the name of erronious perſons and ſtrangers, and by their Court condemned and ſentenced as Hereticks or ſciſmaticks, a motion being made by their Governour touching a diſcourſe with their Miniſters, was readily accepted by us, and often repeated, and as often promiſed by them, but yet could not be obtained, as is here at large to be ſeen.

3 Although through the mercifull hand of our God upon us, we had wronged no man, corrupted no man, defrauded no man, as he, together with our Conſciences, then did, and ſtill to this day, do

do bear us witneſs yet beſides the exceeding great loſs and detriment otherwiſe ſuſtained, we had all no doubt met with as cruell Scourgings as his faithfull ſervants of old, had not the provident hand of our God ſo diſpoſed the hearts of ſome of our friends to lay down our ranſome, by which two did eſcape; and this did evidently appear in the third who came under their zealous, yet mercilets hands, and received from them 50 ſtripes above the reſtraint of the Iews, as writers report, yea and ſuch entertainment no doubt ſhould ſtrangers or Angels from Heaven, yea Chriſt Ieſus himſelf have received at their hands, if they could effect it, in caſe they ſhould have come among them, and not ſubmitted, (as it is not poſſible they ſhould) unto that golden, and glorious Image or likeneſs of the worſhip and way of God appointed by Chriſt which they have ſet up.

4 When this faithfull Martyr and Witneſs, that Chriſt is the Lord, had born this fourſcore and ten ſtripes cruelly laid on, not only with a patient mind, but with an exceeding great joy of the holy ſpirit, as the ſpectators could not but diſcern, and was looſed from the Poſt, and was going to Priſon again, ſome being inwardly moved with joy in beholding the gracious ſupport which the Lord afforded him (as they have affirmed) could not forbear to take him by the hand, for which thing ſake two of them were apprehended & ſentenced to pay each of them 40 s or els be whipt. Let the Actors themſelves, and all that peruſe their practice for cautions ſake conſider, whether the ſpirit by which they are led thus to act be not very like unto, if not the ſame which is ſeen, Revel. 13. *Acting the ſecond Beaſt that aroſe up out of the Earth which had two hornes like a Lamb, yet ſpake like a Dragon, and exerciſed all the power of the firſt Beaſt that was before him, cauſed a lively Image to be made unto him, and forced the Earth and them that dwel therein, both ſmall and great, rich and poor, free and bond, to Worſhip his Image, and that no man might buy, or ſell, ſave he, that had the marke, or the name, or the number of his name.* Here is Wiſdom! and let ſuch as deſire from their hearts to live Godly in Chriſt Ieſus, and do as really expect to ſuffer with Chriſt in this preſent evill World, as they do to reign with him in that good World which yet is to come, let ſuch I ſay conſider, and bear this in mind theſe expreſſions, Revel. 13. 10. *He that leadeth into Captivity ſhall go into Captivity, he that killeth with the Sword muſt be killed with the Sword; here is the patience and faith of the Saints.*

Rev. 12. 11. *And they overcame him by the blood of the Lamb, and by the Word of their Teſtimony, and they loved not their lives unto the death.*

Rev. 6. 9, 10, 11. *I ſaw under the Altar the Souls of them that were ſlain for the Word of God, and for the teſtimony which they held; And they cryed with a loud voice ſaying, how long holy and true Wilt thou not judge and avenge our blood on them that dwel on the Earth, &c.*

Rev. 20. 4. *And I ſaw the Souls of them that were beheaded for the Witneſs of Jeſus, and for the Word of God, and which had not worſhiped the Beaſt, neither his Image, neither had received the marke upon their foreheads, or in their hands, and they lived and reigned with Chriſt a thouſand years.*

And now foraſmuch as it was boldly affirmed by a Solicitor for *New-England*, and that in the Councell Chamber before that honourable Committee there aſſembled in Councell, that men in *New-England* might freely injoy their underſtandings, and Conſciences, provided they walk civilly among them, and that they that ſuffered of late, did not ſuffer for their Conſciences but for ſome miſdemeanor, thereby endeavouring to poſſeſs thoſe noble breſts with that which is falſe; therefore I think it neceſſary (both for the Vindication of truth, and to the end that ſuch worthy perſons may not be taken with, or deceived by ſuch unworthy reports, ſo as to be drawn to countenance perſons that walk in a way that they are aſhamed in plain and open terms to profeſs, and acknowledge, for theſe ends I ſay I think it neceſſary to produce their Laws, at leaſt ſuch as ſpeak to the matter in queſtion, whereby theſe two things will plainly appear.

1 That they that will not, or elſe in Conſcience towards God cannot conform to their worſhip, or ſuſpend the worſhip of God as their Souls are perſwaded, are by the authority of their Laws to be forced to the one, and reſtrained from the other, and that the Magiſtrate is thereby not only juſtified in, but alſo injoyned unto, ſuch a proceeding againſt them, although the men otherwiſe walk not only as civilly or ſoberly as themſelves, but alſo righteouſly, and Godly in this preſent evill World, and are ſuch indeed as are a Law to themſelves.

2 Although they have Laws thus to proceed to force all to their worſhip, & to reſtrain thoſe that differ from them, from that worſhip to which their Souls are perſwaded, yet in our caſe they were

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so far transported with zeal, that, what they did unto us, they did without Law, yea against those Cautions which their own Laws have provided.

Certain Lawes established in the Colony of the Massachusetts *in* New-England, *and drawn forth (by constraint) to prove that the Authority there established cannot permit men, though of never so civill, sober, and peaceable a Spirit and Life, freely to enjoy their understandings and consciences, or yet to live, or come among them, unlesse they can doe as they doe, and say as they say, or else say nothing, and so may a man live at* Rome *also.*

IT is ordered by this Court, and the Authority thereof, That no mans life shall be taken away; no mans honour or good name shall be stayned; no mans person shall be arrested, restrained, banished, dismembred nor any wayes punished; no man shall be deprived of his wife or children, no mans goods or estates shall be taken away from him; nor any wayes indamaged under colour of Law or countenance of Authoritie, unlesse it be by vertue, or equity of some expresse Law of the Country warranting the same, established by a General Court and sufficiently published; or in case of the defect of a Law in any particular case, by the word of God. And in capitall cases, or in cases concerning dismembring, or banishment, according to that word to be judged by the General Court. see p. 1.

For the suppressing of Anabaptists.

It is ordered by this Court and Authority thereof, that if any person or persons within this Iurisdiction shall either openly condemn or oppose the baptizing of Infants, or goe about secretly to seduce others from the approbation or use thereof, or shall purposely depart the Congregation at the administration of that Ordinance; or shall deny the Ordinance of Magistracy, or their lawfull right or authority to make war, or punish the outward breaches of the first Table, and shall appear to the Court wilfully and obstinately to continue therein, after due means of conviction, every such person or persons shall be sentenced to Banishment. see pag 2.

Against Blasphemy, being a capitall transgression.

It is ordered, that if any person within this Iurisdiction, whether Christian or Pagan, shall wittingly an willingly presume to BLASPHEME the holy Name of God, Father, Son, or Holy-Ghost, with

direct, expresse, presumptuous, or high-handed blasphemy, either by wilfull or obstinate denying the true God, or his Creation, or Government of the world: or shall curse God in like manner, or reproach the holy Religion of God, as if it were but a politick device to keep ignorant men in awe; or shall utter any other kind of Blasphemy of the like nature and degree, they shall be put to death. *Lev.* 24. 15, 16. See p. 5.

Tordise money for Publick charges in Church and Commonwealth.

It is ordered by this Court, and the Authority thereof, that every Inhabitant shal henceforth contribute to all charges both in Church & Cōmonwealth whereof he doth or may receive benefit: and every such Inhabitant who shal not voluntarily contribute proportionably to his ability with the Freemen of the same Town to all cōmon charges, both Civil and Ecclesiastical, shall be compelled thereto by assessment and distress to be levyed by the Constable or other Officer of the Town as in other cases: and that the lands and estates of all men (wherever they dwell) shall be rated for all Town charges both Civil and Ecclesiastial as aforesaid, where the lands and estates shall lye: their persons where they dwell. See p. 9.

Lawes Ecclesiasticall.

1 All the people of God within this Jurisdiction, who are not in a Church way, and be orthodox in judgement, and not scandalous in life, shall have full liberty to gather themselves into a Church estate, provided they doe it in a Christian way, with due observation to the rules of Christ revealed in his word. Provided also that the General Court doth not, nor will hereafter approve of any such companies of men as shall joyn in any pretended way of Church fellowship, unless they shall acquaint the Magistrates and the Elders of the neighbour Churches where they intend to joyn, and have their approbation therein.

2 And it is further ordered, that no person being a member of any Church which shall be gathered without the approbation of the Magistrates and the said Churches, shall be admitted to the Freedom of this Common-wealth.

3 Every Church hath also free liberty to excercise all the Ordinances of God according to the rules of the Scripture

4 Every Church hath free liberty of election and ordination of all her Officers from time to time. Provided they be able, pious and orthodox. Now the question is who shall judge of these words of restraint, Christian way, rules of the Scripture, word of God, able and orthodox.

That

13 That if any Christian (so called) within this Iurisdiction shall contemptuously behave himself toward the Word preached, or the Messengers thereof called to dispense the same in any Congregation; when he doth faithfully execute his Service & Office therein, according to the will and word of God either by interrupting him in his preaching, or by charging him falsly with any error which he hath not taught in the open face of the Church: or like a fon of Belial cast upon his true doctrine or him any reproach to the dishonour of the Lord Iesus who hath sent him, and to the disparagement of that his holy Ordinance, and making Gods wayes contemptible and ridiculous: that every such person or persons (whatsoever censure the Church may passe) shall for the first scandal be convented and reproved openly by the Magistrate at some Lecture, and bound to their good behaviour. And if a second time they break forth into the like contemptuous carriages, they shall either pay five pounds to the publick Treasurie; or stand two hours openly upon a block or stool, four foot high, on a lecture day, with a Paper fixed on his breast, written in Capitall letters [AN OPEN AND OBSTINATE CONTEMNER OF GODS HOLY ORDINANCES] that others may fear and be ashamed of breaking out into the like wickedness.

14 It is ordered and decreed by this Court and Authority thereof, That whersoever the ministry of the word is established according to the order of the Gospell throughout this Iurisdiction, every person shall duely resort and attend thereunto respectively upon the Lords dayes, and upon such publick Fast-days, and dayes of Thanksgiving as are to be generally kept by the appointment of Authority: and if any person within this Iurisdiction shall without just and necessary cause withdraw himself from hearing the publick ministry of the word, after due means of conviction used, he shall forfeit for his absence from every such publick meeting 5 shillings. All such offences to be heard and determined by any one Magistrate or more from time to time.

15 It is ordered by this Court, That the civil Authoritie here established hath power and liberty to see the peace, ordinances and rules of Christ to be observed in every Church according to his word. As also to deal with any church-member in a way of civil justice notwithstanding any church relation, office, or interest: so it be done in a civil and not in an ecclesiastical way. Nor shall any church censure degrade or depose any man from any civil dignity,

office or authority he ſhall have in the Common-wealth.

It is ordered, that from henceforth all lands, cattle, and other eſtates of any kind whatſoever, ſhall be lyable to be rated to all common charges whatſoever, either for the Church, Town or Cō-mon-wealth in the ſame place where the eſtate is from time to time. ſee pag. 18, 19, 20.

Hereſie.

Although no humane power be Lord over the Faith and Conſciences of Men, and therefore may not conſtrain them to believe or profeſs againſt their Conſciences: yet becauſe ſuch as bring in damnable hereſies, tending to the ſubverſion of the Chriſtian Faith, and deſtruction of the ſoules of men, ought duly to be reſtrained from ſuch notorious impiety, It is therefore ordered and decreed by this Court;

That if any Chriſtian within this Iuriſdiction ſhall go about to ſubvert and deſtroy the chriſtian Faith and Religion, by broaching or maintaining any damnable hereſie; as denying the immortality of the ſoul, or the reſurrection of the body, or any ſin to be repented of in the Regenerate, or any evil done by the outward man to be accounted ſin: or denying that Chriſt gave himſelf a Ranſom for our ſins, or ſhall affirm that we are not juſtified by his Death and Righteouſneſſe, but by the perfection of our own works; or ſhall deny the morality of the fourth comandement, or ſhall indeavour to ſeduce others to any the hereſies aforementioned, every ſuch perſon continuing obſtinate therein; after due means of conviction, ſhall be ſentenced to Baniſhment. ſee pag. 24.

Diſturbing of Churches.

It is ordered and decreed by this Court, and the Authority thereof, That if any perſon, whether in Church-fellowſhip or not, ſhall goe about to deſtroy or diſturb the orders & peace of the Churches eſtabliſhed in this Iuriſdiction, by open renouncing their Church Eſtate, or their Miniſtry, or other ordinances diſpenced in them, either upon pretence that the Churches were not planted by any new Apoſtles, or that ordinances are for carnall Chriſtians, or babes in Chriſt, and not for ſpirituall, or illuminated perſons, or upon any other ſuch like grounded conceit, every ſuch perſon, who ſhal be found culpable herein, after due means of conviction, ſhall forfeit to the publick Treaſury forty ſhillings for every moneth, ſo long as he continues in that his obſtinacy.

Torture

Torture.

That no man ſhall be beaten with above forty ſtripes for one Fact at one time. Nor ſhall any man be puniſhed with whipping, except he have not otherwiſe to anſwer the Law, unleſſe his crime be very ſhamefull, & his courſe of life vitious & profligate. p. 50.

The Teſtimony of John Clarke, Obediah Holmes, *and* John Crandall, *Priſoners at* Boſton *in* New-England, *concerning the faith and order of the Goſpel of Chriſt Jeſus the Lord, as the ſame was laid down in publick aſſemblies, and proffered to be openly and publikly defended againſt all gain-ſayers; when none would come forth that durſt oppoſe it: now again by the aforeſaid* John Clarke *reviewed particularly, and ſtrictly examined by the Word of God, and Teſtimony of Jeſus, and thereby, (as is here at large to be ſeen) confirmed and juſtified.*

The firſt Concluſion.

[*I Teſtifie that Jeſus of* Nazareth, *whom God hath raiſed from the dead, is made both* Lord *and* Chriſt] you may ſee this teſtimony clearly, and plentifully witneſſed and confirmed by the Scriptures of Truth: for Firſt, that God raiſed him from the dead, appears by the teſtimony of 12 choſen Witneſſes, *Acts* 2. 24. 32. This Jeſus, ſay they, hath God raiſed up, whereof we are Witneſſes; ſo alſo *chap.* 3. 15. And being alive again he was ſeeen of above 500 Brethren at once being faithfull Witneſſes, Children that will not lie, ſee 1 *Cor.* 15. 6. And laſt of all he was ſeen of *Paul*, whom he ſent to the Gentiles, ſee 1 *Cor.* 15. 8. *Acts* 22. 18. 21. And this is layd by *Paul* as the foundation of the hope of the *Iſrael* of God, that they ſhall be raiſed, and ſhall ſhare in that glory that ſhall then be revealed; yea it is that word of Truth (as *Peter* witneſſeth) by which the Father of mercies doth again beget ſuch as had ſinned & faln ſhort of the glory of God, & were without hope, unto a lively hope of the glory of God, in an inheritance, incorruptible and undefiled, that fadeth not away, and is reſerved in heaven for them,

ſee

ſee 1 *Pet* 1. 3. 4. And in the ſecond place, that God hath made this Ieſus whom he hath raiſed from the dead, both Lord and Chriſt, ſee it alſo confirmed *Acts* the 2d, the 36. 10. 36. 2 *Cor.* 4 5. *Acts* 18. 5.

[*This Ieſus I ſay is the Chriſt*, *in* Engliſh, *the Anointed One*, *hath given me above every name*] that he is not onely ſaid to be a Chriſt and an Anointed one, which, although it be a name of eminency among men, yet may there be found many, both before the time of Reformation, and ſince, upon whom this worthy name of Chriſt, or Anointed one may be worthily called, as were thoſe names of eminency among the *Iſrael* of old, as King, Prieſt, and Prophet, and ſuch as being waſhed in the blood of the Lamb are alſo Anointed, and made Kings and Prieſts unto God, and Prophets to men compare the 2 *Cor.* 1. 21. 1 *Io.* 2. 27. with *Rev.* 5. 10. 19. 10. I ſay he is not onely a Chriſt, but that he might appear in this eminent name to have the preheminence, he is called the Chriſt, ſee *Mark* 8. 29. *Io.* 11. 27. 6. 69. 20. 31. which in *Engliſh* is the Anointed one, as will appear, 1 *Io.* 5. 1. We have found, ſaith *Andrew* to *Simon*, the *Meſſias*, being the *Hebrew* word, which being interpreted into the *Greek* Language, is, ὁ χριστὸς, or the Chriſt, but rendered in *Engliſh* as in the margent, is the Anointed, and hence he is called in the 9 *Luk.* 20. the Chriſt of God, or in more plain *Engliſh*, the Anointed of God, ſuitable to this are ſuch expreſſions of the ſpirit of God, in the Scriptures of truth, as theſe; Him hath God anointed, and that with the oyl of gladneſſe above his fellowes, ſee *Acts* 4. 27. 10. 38. 1 *Heb.* 9. And that he hath a name above every name doth evidently appear; for it pleaſed the Father that in him ſhould all fulneſſe dwell, yea, all the fulneſſe of the God-head bodily, that in all things, or as it is in the Margent, among all, he might have the preeminence, ſee *Coll.* 1. 18, 19 2. 9. ſo *Phi.* 2. 9. Wherefore (ſaith the Apoſtle) God hath alſo highly exalted him, and given him a name above every name, he hath a name above the Anointed, Kings Prieſts, and Prophets of old, they being but types and ſhadowes of him, and yet were the higheſt names in *Iſrael* which was a Family that had a name above all the Families of the Earth; and ſo a name above all the names on the earth: and yet this is not all, for he hath a name above all Principality, and power, and might, and dominion, and every name that is named, not in this world only, but alſo in that which is is to come, *Ephe.* 1. 20, 21, 22. *Phi.* 2. 10, 11.

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[*He is the Anointed Prieſt ; none to, or With him in point of attonement*] That he is the Anointed Prieſt, compare *Heb.* 3. 1. with 1. 9. and there ſhall we ſee the Spirit of God, calling him an High-Prieſt, who was of God anointed with the oyl of gladneſſe above his fellowes, which cannot but be underſtood of his fellow-Prieſts, either ſuch as were ordained of old, before the time of Reformation, and ſo were types, or ſhadowes of him, or elſe of ſuch as were ſince by him made Prieſts unto God, and ſo received of the fulneſs of that his oyntment: Now that there is none to him in point of attonement, will eaſily be made manifeſt, if theſe three things be conſidered; 1 The nature of the attonement it ſelf. 2 The weakneſſe or inſufficiency of all other Prieſts, whether ordained, or made to perform ſuch a work. And laſtly, the ſufficiency of this High Prieſt to make a perfect attonement for all thoſe that come to God through him.

Touching the nature of the attonement, it is not amiſſe to conſider, that what was by this word attonement expreſt under the firſt Teſtament, while that Prieſthood ſtood, hath been ſince under the adminiſtration of the laſt Teſtament, that is eſtabliſhed upon better promiſes than that, been expreſt more frequently by the word Reconciliation, and therefore the word that in the 5 *Rom.* 11. is rendered attonement, is in 2 *Cor.* 5. 18, 19. and in all other places tranſlated by the word Reconciliation; Now Reconciliation does pre-ſuppoſe an eſtrangedneſſe, or enmity rather, between two parties, and if the parties were men, peradventure there might be found a man to mediate; but the enmity lies not ſo much between man and man, or between men and Angels, good or bad, but between God and man, the Creator and the creature, and who is he in Heaven, or in Earth, that dare interpoſe, or ſtep in to make a reconciliation between theſe two? yea, who can effect it? eſpecially if we conſider that the enmity on the creatures part is rooted in his mind, and cannot be eradicated (I had almoſt ſayd, and yet I think I ſhall not need to retract it) by the powerfull hand of God himſelfe ſtretcht forth in his wrath, his mind ſtill remaining, as indeed doth notably appear out of the mouth of the Lord himſelf, by the hand of his Prophet *Iſai.* 57. 16, 17. For the iniquity of his covetouſneſſe, was I wroth, and ſmote him; I hid me, and was wroth, and he went on frowardly in the way of his heart. So ſee it confirmed alſo in *Rev.* 16. 9. 11. 21. when the wrath of God breaks forth with an exceeding

ding great Plague, then ſhall you find men blaſpheming the name of God, who hath power over thoſe Plagues, becauſe of their paines and their ſores, and repented not of their evil deeds, to give him glory; and if the wrath of God does it not, how unlike is the wrath of man to effect it? But further to ſhew the greatneſſe of the work of Reconciliation as it lies on mans part; for as he hath not an alienation only, but an enmity in his mind, ſo is he apt upon all occaſions to the utmoſt of his power to manifeſt the ſame, by wicked provoking workes againſt the God of Heaven, ſo that let but God himſelf be manifeſted in the fleſh, or any bright beam of his glory break forth, and ſhine through mortall fleſh, preſently ſhall the Iewes, and Gentiles, though otherwiſe full of enmity one againſt an other, concurre; yea, *Herod* and *Pilate* ſhall now be made friends, and ſhall agree to Crucifie the Lord of Life and Glory; to pour forth the pretious Blood of God, and to tread under foot the Sonne of God, and to count the blood of that Covenant as an unholy thing: So that from hence we may conclude, That as he that hateth his Brother in his heart may be ſaid to murther a man, ſo he that hateth God in his heart, may be ſaid in a ſenſe to murder God. Now as on mans part there appears ſuch enmity in his mind, ſuch an aptneſſe to vent it, and ſuch backwardneſſe (as I might ſhew) in him to accept of any, but eſpecially the Goſpell termes of Reconciliation, whereby the work appears to be great; So if we conſider it on Gods part, that the wrath of God is revealed from Heaven, againſt all ungodlineſſe, and againſt all unrighteouſneſſe of the Sonnes of Men, and that his word is gone forth and cannot be recalled; In the day that thou eateſt thereof, thou ſhalt ſurely dye; and the Soul that ſinneth, it ſhall dye; and curſed is every one that continueth not in all things that are written in the Law to doe them, ſo that his Wrath, Iuſtice, and Truth are all engaged in this main controverſie that he hath with his creature, and by reaſon thereof, he will not be pleaſed with thouſands of Rams, nor yet with ten thouſand Rivers of Oyl, &c. And therefore if the queſtion be asked who is worthy, or who is able to ſtand between God and Man, to make the attonement, to ſlay the enmity, and ſo to make peace? The anſwer will be the ſame, That no man (that is meerly ſo, no nor

Angel)

Angel) in Heaven, nor in Earth nor under the Earth, is either worthy, or able to undertake this great work, no nor in that sense to look thereon; And therefore in the second place all other Priests will be found insufficient; for as for the Priests of old, and all that belonged to them, as Vestures, Vessels, Altars, Temple; and all that was officiated by them, as their Sacrifices, Attonements, Oblations, blessings, they were too weak to accomplish this work, for they were not able to make him perfect that did the service as appertaining to the Conscience, but brought their sins to remembrance, in stead of blotting them out, so as to remember them no more, and were indeed but meer shadowes of good things to come, which they that beleeved had in their eye, and saw a farre off, see *Heb.* 7. 18, 19. 9. 9. 10. 1, 2, 3 4. 11. and as for others that are made Priests unto God, they doe but receive of his fulnesse, and will readily acknowledge with *Paul*, that through the Law they are dead to the Law, so as by their own works or righteousnesse (which now appears to be but glistering wickednesse, and no other than fruits of that enmity that was in their minds, by them I say) not to expect to make their own peace with God; and although it is true they have liberty to enter into the holiest, yet it is by the blood of Jesus, and by a new and living way which he hath consecrated for them; and although they may draw neer unto the holy God with a true heart, and full assurance of Faith, yet they must have their hearts sprinkled with his blood from an evill conscience, and their bodies washed with pure water; and although being in the holy presence of God, they may, as the Priests of old, offer up prayers with strong cryes for themselves, and others, yet must they be offered upon the golden Altar that is before the Throne, and must be mingled, and perfumed with much sweet incense out of the golden censer that is in the Angell of the Covenants hand, and the smoke of the incense must ascend with their prayers before God out of the Angels hand: *Rev.* 8. 3, 4 so that in this point they are nothing, yea lesse, and worse than nothing; but Christ is the very power of God in this point, the substance of all those shadowes, and what he did in reference to the work of attonement, and reconciliation he doth it substantially and effectually, both on Gods part and mans, for he hath both natures in himself, and by reason thereof is an apt Mediator fit to interpose betweene both to make reconciliation; for he is declared to be the Son of God, wholly without sin, con-

ſecrated with an oath of God to be a Prieſt for that purpoſe for ever, *Heb.* 7. 21. comp. with 27. 28. who by the eternall ſpirit of God offered up himſelf without fault to God his Father, the juſt for the unjuſt, ſo that by one offering, he hath conſecrated for ever them that are ſanctified, ſo that there is no more need of offering for ſin, ſee *Heb.* 9. 4. comp. with 10. 14. 18. and is now entred, not into the Holy places made with hands, but into Heaven, to appear in the ſight of God for thoſe that beleeve through him, and not with the blood of others, but with his own blood, whereby their conſciences are purged from dead works to ſerve the true and the living God, ſee *Heb* 9. 26. 14. yea, and there remaineth, and is ſet down at the right hand of the throne of the Majeſty in the higheſt, being the mediator of that better covenant, even that which is eſtabliſhed upon the beſt, and abſolute free promiſes, which are to pardon their enmity, and iniquity, and to remember their ſin no more, to write his Lawes in their hearts, and to be to them a God, and to undertake that they ſhall be to him a people; ſo that as God was in Chriſt reconciling the world to himſelf, not imputing their treſpaſſes unto them; ſo in the miniſtry of reconciliation Chriſt is by his Spirit in man ſhedding abroad the love of God in his heart, and thereby ſlaying his enmity, by which means he is reconciled to God; ſo that whom he bleſſeth, being the High Prieſt and Captain of our ſalvation, ſhall be bleſſed indeed; ſee *Acts* 3. 26. By all which it doth appear to be a truth, that there is none to him in point of attonement to make reconciliation between God and Man. And now that there is none with him in that great work, neither perſon, nor ſervice, is alſo as evident. God the Father hath deſigned him alone in that buſineſſe, that no Fleſh might glory in his preſence, ſee *Acts* 4. 11. 12. 1 *Tim.* 2. 5. *Colloſſ.* 1. 20. 1 *Cor.* 1. 29. And *Paul* tels the *Galatians* who were about to joyn circumciſion, and ſo works with Chriſt in this point of acceptance with God, that then Chriſt ſhould not profit them, and that they were faln from grace, *ſee Gal.* 5. 23.

Heb. 1. 3. 8. 1.

Heb. 8. 6. 10, 11, 12.

[*He is the Anointed Prophet, none to him in point of Inſtruction.*]

That he is the Anointed Prophet, or a Prophet Anointed with the Spirit of Prophecie above his fellow Prophets, and a Teacher immediately ſent from God from Heaven, ſee *Jo.* 9. 17. *Luke* 24. 19. *Heb.* 1. 9. *Iob.* 3. 2. 13. 6. 38. 16. 28.

And that there is no Prophet to him, will evidently appear; for all the

the other Prophets of God were such as did bear witness to him, or were types of him, yea *Moses* and *Elias*, those two great Prophets, lay themselves low that he may be exalted; wherefore *Deut.* 18. 15. I (saith the Lord by the hand of *Moses*) will raise them up a Prophet from among their Brethren like unto thee, and will put my words in his mouth, & he shall speak unto them all that I shall command him, and it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. And *Joh.* 3. 30,31. He must increase (saith *John* the Baptist, who came in the spirit of *Elias*, and was, saith Christ, more than a Prophet, so that among those that were borne of Women before him there was not a greater) and I must decrease; he that cometh from above (saith he) is above all, he that is of the Earth is Earthly, and speaketh of the Earth, he that cometh from Heaven is above all, and what he hath seen and heard, that he testifieth, and no man receiveth his Testimony; he that hath received his Testimony hath set to his seal that God is true, for he whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him; and as these great Prophets thus witness to Christ, so the voice that is heard from Heaven by *James*, *Cephas*, and *John*, do confirm their testimony, that there is no Prophet to him, for when upon the Mount, *Moses* and *Elias* appeared talking with Christ, and *Peter* would have three Tents or Tabernacles, one for Christ, one for *Moses*, and another for *Elias*, that so no doubt at some times, and in some cases, he might be hearkning to them, immediataly upon the motion, and as an evident manifestation of a dislike thereof, they both vanished, and a cloud overshadow'd them all, and Christ being the Prophet only remaining, there comes a voice out of the cloud which said, This is my wel-belovedSon in whom I am well pleased, hear ye him; *Mat.* 17. 5, 6, 7. And now that there is none to him in point of instruction, will also appear with respect both to the matter and efficacy. 1 For the matter of instruction, he that cometh from above being also in the bosome of the Father, must needs be above all in his matter of instruction, for what he hath heard and seen in the Fathers bosome, that he Testifies, and speaketh the very words of God, yea declareth and maketh known God himself, being the bright breaking-forth of the Fathers glory, which was that which *Moses*, that great Prophet did so much desire to behold, and could not obtain it; and hence it is, that it is said his hearers were astonished at his Doctrine, concluded no man ever

Act. 3. 43 Joh. 1. 45. Act. 3. 21. 7. 37. Matth. 17. 12. 13. Mark. 11. 11, 12, 13, 14.

ſpake like this man, and the beſt of them knew not whether to go to better themſelves, foraſmuch as he had the words of eternall life, yea and that holy Spirit of promiſe which the Saints were and ſtill are to receive, was but to glorifie him, to take of him and his words, and to ſhew unto them the treaſures of light and life, and refreſhment that is contained therein: ſee for the proof of all this 1 *Io.* 17. 18. *Io.* 3. 31, 32, 34. *Heb.* 2. 3. *Exo.* 33. 18, 27. *Mat.* 7. 28. *Io.* 7. 46. *Io. c.* 6. 68. *Ic.* 14. 26. & 16. 12, 13, 14. And as for excellency of matter, ſo for efficacy and powerfull inſtructing, there is none to him in point of inſtruction, for he it is in whoſe hand is the Key of David, and he openeth the heart to underſtand the ſcriptures; and to ſhew a lively experiment of his powerfull inſtructing, when he was here upon Earth, he paſt by the wiſe and learned Rabbies, and called the illiterate and fooliſh Fiſhermen, and to this day doth chooſe not many wiſe, nor many learned, but the poor fooliſh and deſpiſed ones, that as a teacher he may ſhew his abilities, thereby giving underſtanding to the ſimple, ſpeaking words of light, and life, and ſpirit to them. and by them to confound the wiſe, and learned, and mighty; yea he indeed is the light of the Gentiles which ſate (and ſtill in a great meaſure ſit) in darkneſs, and is that true light that enlightneth every one that cometh into the World, ſee 24 *Luke* 45. 1 *Corinthians* 1. 26, 27. *Iohn* 6. 63. *Acts* 13. 47. *Iohn* 1. 9. And as he was the Prophet, opening his Fathers Boſome, and ſhewing the things that were paſt and preſent, ſo the things alſo that were to come; he tells them how many things he muſt ſuffer of the Elders, and Chief Prieſts, and Scribes, and be killed, and raiſed again the third day, and therein foreſheweth his Office of Prieſthood; he alſo foretells how after he is riſen as a Lord, he will ſet his Houſe in order, and ſo depart to his Father to receive his Kingdom, and to return, and what ſhall befall his Servants in the time of his abſence, by the reign and rage of the Beaſt, and Spirit of Antichriſt, and what will be each ones portion at his return, as appears in the book of the *Revelation*, which is ſurrounded with bleſſings to him that readeth, Chapter 1. 3. and curſes to him that addeth to it, or taketh from it, Chapt. laſt 18. 19. Wherefore ſeeing there is no Prophet or Teacher to Chriſt and his Spirit in point of inſtruction, both for excellency of matter, and efficacy in teaching, it well ſuites with

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Christians to be still cleaving close to this Prophet, and concluding with the Disciples that first trusted in him. Whither shall we go, thou hast the Words of Eternall life. But to proceed, he is [*The Anointed King, who is gone unto his Father for his glorious Kingdom, and shall ere long return again*] That Jesus of *Nazareth* is the Anointed King could not be hid in the day of his humiliation, as appears *Luke* 23. 2, 3. & Chapter 19 38. The Majesty of a King did so appear in that lowly and meek form, while he rode upon an Asse, that if the multitude of the Disciples had not confest him, but had held their peace, the stones would cry out; yea and then his word had a powerfull efficacy like the word of a King among Men and Devils, the winds and Seas, so that he speaks but the word and the blind see, the lame walk, the deaf hear, the dumb speak, the dead are raised, the Devils are cast out, the poor receive the Gospell; when he is at the weakest, then is *Pilate* forc'd to confess that he is King of the Iews, and to propagate this confession as far as Latin, Greek, and Hebrew will carry it; this appears more evident, since he was raised and sits as Lord at the right hand of the Father, at least in the hearts and lives of his Servants by powring forth that Spirit or oyntment received, *Acts* 2. 33, 34, 35, 36. So that the Kings of *Israel* were but his types, and the Kings of the Nations are but his Sword-bearers, for he is King of Kings; but most lively shall this truth be made manifest, when all enemies shall become his footstool, and he shall appear indeed in the form of a King with thousands of his Saints, and ten thousand times ten thousand of the heavenly Hosts, and shall in the powerfull word of a King command the Earth and the Sea to give up their Dead, and both wicked men and Devills to go together into torment, and they shall be tormented, and the Saints to enter into the joy of their Lord, and it shall be unspeakably glorious, 25 *Mat.* 31. 32. *Luke*, 9. 26. *John* 5. 28, 29. And that he is gone unto his Father to receive his Kingdom, and shall ere long return again, will be made manifest by these Scriptures, *Io.* 20. 17. *Lu.* 19. 12, 15. *Heb.* 9. last. 2 *Tim* 4. 1. *Rev.* last, so that as certainly as he hath had a time for his Prophetical Office and for his Priestly, so shall he have a time for his Kingly; and as the dream of *Nebuchadnezzar* hath been found certain, and the interpretation of *Daniel* true, concerning those four Monarchies or Kingdoms of men which shall come to pass in the Earth, so certain and sure it is, that the day is approaching that the God of Heaven will set up his Kingdom by that despised yet Corner-

ner-ſtone that was cut out without hands, *Dan.* 2. 44. 45.

[*That this Ieſus Chriſt is alſo the Lord, none to or with him, &c.*] That he is the Lord, appears 2 *Cor.* 4:5. We preach Chriſt Ieſus the Lord, ſaith *Paul*, and *Acts* 10. 36. ſaith *Peter*, he is Lord of all, and hence it is that he is called Lord of Lords. *Rev.*

And that there is none to him by way of commanding and ordering with reſpect to the worſhip of God, the houſehold of Faith, will evidently appear if the nature of the houſehold of Faith, the worſhip of God, and the commanding and ordering power that ſuits therewith, be conſidered with reſpect unto him. For the nature of the houſehold of Faith, they are a company of faithfull ones, that are bought with the price of his blood, knit together in one by his Spirit, founded wholly upon himſelf, built up by him to be a holy habitation of God, and therefore not in the leaſt meaſure to be defiled with the inventions and commandements of men, from whence it is that they are ſtill with their ey fixt upon him whom they look upon to be as well the finiſher as the author of their faith, ſtill in their hearts calling on him that hath bought them, and ſaying, Lord what wilt thou have me to doe, and ſtill ſtanding upon their watch to harken what this Lord will ſpeak, for the voice of a ſtranger they will not hear; ſo that by this it evidently appears, that there is none that hath ſo much right unto this houſehold of Faith by way of ordering it, not yet freedom in it by way of commanding, as hath Chriſt Ieſus the Lord; And from the nature of the worſhip which is ſpirituall, to be performed by a ſpirituall worſhipper, and after or in that true manner that the Father of ſpirits hath appointed, it will as evidently appear, that there is none to him by way of commanding and ordering in this matter, who is the only begotten of the Father, came out of, and yet is, in his boſome, and hath declared him, the true way of his worſhip, and who are ſuch worſhippers as he ſeekes for; who as a Lord faithfull over his houſe before his departure gave order thereto, commanded his Servants to watch, and to hold faſt till he come, and in his abſence being at the right hand of his Father, is mindefull to ſhed abroad of that holy Spirit of Promiſe, whereby the true worſhippers ſhall be led from truth to truth, untill they be brought into all truth. And if the nature of the commanding and ordering power, that ſuits both with the worſhip, and with the worſhippers, which the Father of Spirits ſeeks for be alſo conſidered, which

Eph. 1. 1. Col. 1. 2. 1 Cor. 6. 20. 7. 23. 1 Cor. 12 13. Col. 2 19 2 Eph. 20. 21, 22. 1 Cor. 3. 16, 17. Heb. 12. 2. Acts 9. 6 Pſ. 85. 8. Jo. 10. 5. 4 Jo. 23, 24.

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is not a law of a carnall commandment seconded with carnall weapons, or an arm of flesh: but a spirituall law, or as the Apostle cals it *Rom.* 8. *a law of the Spirit of life from Christ Jesus*, spoken unto, or rather written in the heart of a Christian by the Spirit of Christ, by reason whereof he obeyes from the heart, readily, willingly and cheerfully that form of doctrine which is engraven and laid up therein, *Heb.* 8. 10. 2 *Cor.* 3. 3. *Rom.* 6. 17. If this I say be considered, that the worship is spirituall, such as must begin in, spring up, and rise from the heart and the spirit, and so be directed to the Father of spirits, and so the commanding power that suits herewith, must speak to the heart and spirit of a man, then is there no Lord in this matter to Christ Jesus the Lord, who speaks to the heart in the Spirit, and his words are as commands from the head to the members, which conveigh together spirit and life to obey them, by reason of which his commands are not grievous, for where the Spirit of this Lord is, there is liberty, and they by beholding the glory of the Lord, are transformed into the same Image, from glory unto glory, by the Spirit of the Lord, 2 *Cor.* 3. 17, 18.

And that there is none with him, he is the onely Lord, and law-giver of this spirituall building, and so of the spirits in this sense, appears by such scriptures as say, *One is your Lord and Law-giver, James* 4. 12. *Ephes.* 4. 5. *Mat.* 23. 8. 10. and by such as say, *ye are bought with a price, be ye not therefore the servants of men*, and the Apostles that had greater authority in this point than any men living, yet they acknowledge they had not Dominion over mens faith, and therefore declare this to be the expres's mind of God, that the servants of this Lord must not strive (as if they were Lords) but be patient, in meeknes instructing those that oppose themselves, or as the word imports, that set themselves by covenant in opposition to that living Lord. And whereas it is declared in the testimony, that this household of faith was purchased by his bloud as Priest, instructed and nourished by his Spirit as Prophet, &c. this will all evidently appear to be true *Acts* 20. 28. *John* 16. from the 7. to the 16. 1 *Cor.* 2. 9, 10, 11, 12. *Rom.* 8. *John* 1. 2. 26, 27. *Rev.* 2. 11. 17. 29. 2 *Thes.* 14, 15. 1 *Cor.* 11. 2. and 1. 7. And so is the first part of the testimony by the word of God confirmed and justified.

2. [*I testifie that Baptism or dipping in water is one of the commands of this Lord Jesus Christ.*] That this commandment of Jesus is by way of dipping, and as it were by drowning, overwhelming, or

burying in water, and not by ſprinkling with water, appears many waies.

1. In that although there be frequent mention made of that appointment of Chriſt in his Laſt Will and Teſtament, yet is it never expreſſed by the word that may be rendred rantiſm, or ſprinkling, but by the word that is rendred baptiſm, o dipping.

2. In that the word by which it is ſo frequently expreſt doth in proper Engliſh ſignify to dip, to plung under water, and as it were to drown, but yet ſo as with ſafety, ſo that the party (as to the manner) may be drowned again, and again; ſee the inſtance of *Naaman*, he dipp'd himſelf ſeven times in *Jordan*, 2 *Kings* 5 14. and to this ſenſe of the word (at leaſt in that place) both the *Greek*, *Latine*, and *Engliſh* Churches agree.

3. In that the phraſe (in which there is mention made of ſuch an appointment of Chriſt) doth neceſſarily import ſuch a thing, and therefore when mention is made of baptizing, there generally followeth that word the prepoſition (ἐν) which is commonly tranſlated in, or into, which ſuits with dipping, and not the prepoſition (σὺν) which ſignifies with, and ſo ſuits with ſprinkling. And therefore it may be as well rendred, I baptize you in water, and he ſhall baptize you in the holy Spirit, *Mar.* 1. 8. as it is rendred *Iohn* did baptize in the wilderneſs, and in the River of *Jordan*, *verſe* 4, 5. or that *Iohn* was in the Spirit on the Lords day, *Rev.* 1. 10. and they were baptized in the cloud and in the Sea, 1 *Cor.* 10. 2. yea it may as well be rendred, I baptize, or dip you into water, as it is rendred they were caſting a net into the Sea *Mar.* 1.16. for the words are the ſame, and it would be an improper ſpeech to ſay *Iohn* did baptiſe with the wilderneſs, and they were caſting a net with the ſea.

4. That this appointment of Chriſt is by way of dipping, and not ſprinkling, appears, in that for the reſemblance, and likeneſs hereunto, the *Iſraelites* paſſing under the cloud, and through the ſea, where the *Ægyptians* that were their Lords, and commanders, their purſuers, and enemies, that ſought their deſtruction, were drowned, left behind, and ſeen no more, is by the holy Spirit called a baptiſm, 1 *Cor.* 10. 1, 2. they were baptized in the cloud, &c. Where obſerve it is not here rendred with the cloud, and with the Sea, as in the other place, *Mark* 1. 8. with water, becauſe it ſuits with ſprinkling, although the word be the ſame; but in the cloud, and in the Sea, which ſuits with dipping,

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or overwhelming, and so with the appointment of Christ, they passing through the midst of the red or bloudy Sea on dry land, which stood on both sides as a wall, and being under the Cloud, were as men in a carnall ele overwhelmed and drowned, and yet truly saved, and safe from their enemies.

5. That this appointment of Christ was not by sprinkling, but by dipping, or putting the person into or under the water, appears by *Philips* baptizing the *Eunuch*; It is said, *They went both down into the water*, both *Philip* the baptizer, and the *Eunuch* that was the person to be baptized, and being there in the water, *Philip* baptized, or dipped him in that water, as *John* did *Jesus* in the river of *Jordan*, and then it is said as they descended, or went down into the water, so they ascended, or went strait way up out of the water, see *Acts* 8. 38, 39, *Mat.* 3. 16. mark the expression, *And Jesus when he was baptized went up straitway out of the water*, therefore had he been down in the water.

6. That this appointment of Christ was not by sprinkling, but by dipping, or as it were a drowning, appears in that *John* the Baptizer, his work being to baptize, remains in the wilderness by the river of *Jordan*, and afterward in *Ænon*, and the reason that is rendred by the Spirit of God why there he abode, was, *because there was much water there*, which need not have been, if that appointment could have been performed by sprinkling, and not by dipping. See *Luke* 3. 2, 3. *John* 3. 23.

7. That this appointment of Christ was not to be performed by sprinkling, but by dipping, &c. appears from the nature of the Ordinance it self, for it is such an ordinance as whereby the person that submitteth thereto, doth visibly put on Christ Iesus the Lord, and is hereby visibly planted into his death, holding forth therein a lively similitude, and likeness unto his death; whereby onely through faith he now professeth he hath escaped death, and is in hope to obtain life, and peace everlasting, and so to have fellowship with him in his death, as to be dead with him, and thereupon to reckon himself to be dead indeed unto sin, Sathan, the law, and the curse. See *Gal.* 3. 27. *Rom.* 8. 2. 3. 5. 7, 8. 11. 1 *Cor.* 15. 29. But the planting of a person into the likness of death is no waies resembled by sprinkling; but by dipping it is lively set forth and demonstrated, therefore.

8. This appointment of Christ, *sc.* Baptism, is an ordinance whereby the person that submitteth thereto, doth hereby visibly and cleerly resemble the buriall of Christ, and his being buried with him, so as in

reſpect of the old man, the former luſts and converſation, like the *Egyptians*, to be taken out of the way, and ſeen no more. See *Romans* 6. 4. 6. *Col.* 2. 12. But ſprinkling doth no way lively reſemble the burial of Chriſt, or the perſons being buried with him, as dipping doth; therefore.

9. This appointment of Chriſt, *Jeſus*, Baptiſm, is an ordinance wherein the perſon that ſubmitteth thereto, doth viſibly, and lively hold forth herein the reſurrection of Chriſt, declares him, whoſe life was taken from the earth, to be alive again, who although he died and was buried, yet was he not left in the grave to ſee corruption, but was raiſed again, and behold he liveth for evermore; and as hereby he holds forth the reſurrection of Chriſt, ſo doth he alſo his own, being planted into the likeneſs thereof, ſo as to reckon himſelf to be in his ſoul and ſpirit quickned, and riſen with Chriſt, from henceforth to live unto God the fountain of life, and to Chriſt Jeſus the Lord who died for him, and roſe again, and ſo to walk in newneſs of life in this preſent evill world, being alſo begotten unto a lively hope, that in the world to come he ſhall be raiſed, and quickned both in ſoul, and body, to a life everlaſting. See *Rom.* 6. 4, 5. 8. 11. *Acts* 8. 33, 35, 36. *Col.* 2. 12. *Rom.* 8. 11. 1 *Cor.* 15. 29. 1 *Pet.* 1. 3.

but ſprinkling doth no way lively reſemble the reſurrection of Chriſt, or the ſouls or bodies riſing, or being raiſed by him, as the way of dipping doth. Therefore this appointment of Chriſt was, and ſtill is, to be performed by way of dipping or putting the perſon into or under the water, and not by ſprinkling.

And that this dipping in, or into water, in the name of Jeſus, is one of the commandments of this Lord Jeſus Chriſt, doth evidently appear *Mat.* 28. 19. *Mark* 16. 15, 16 compared with *Acts* 2. 38. 41. 8. 36. 38. and 10. 47, 48. And that it is alſo to be obſerved by all that truſt in Chriſt, as other of his commands, as he is the Lord, untill he come again, is likewiſe expreſly manifeſted to be his will, *Mat.* 28. 20. *Gal.* 1. 7, 8. *Jude* 3. 2 *Tim.* 2. 2. *Col.* 2. 5, 6. *Rev.* 2. 25. 3. 11. *Hold faſt till I come*. *Rev.* 22. 14. 4. 19. *Heb.* 12. 25. But to proceed.

[*That a viſible believer or diſciple of Chriſt Jeſus* (*that is, one that manifeſteth repentance towards God, and faith in Jeſus Chriſt*) *is the onely perſon that is to be baptiſed with that viſible baptiſm or dipping of Jeſus Chriſt in water*] That a viſible diſciple or Scholar of Chriſt, one that manifeſteth himſelf to have heard him, to have been taught

taught by him, and to have yielded up himself to him as his teacher, is the only person, &c. will be made manifest,

1. By the commission it self, and the argument stands thus, they and they onely have right to this ordinance, and appointment of Jesus Christ, whom the ordainer himself, *viz.* Christ Jesus the Lord, hath in his Last Will and Testament appointed it to; but Christ Jesus the Lord hath appointed it to Disciples, and to Believers, and to such onely. Therefore

The first proposition cannot be denyed, and the second will easily be proved: see the commission by which the Apostles were warranted to administer this ordinance, and so must all that baptise or they will appear but usurpers *Mat.*28 18,19. All power is given unto me in heaven and in Earth, saith the Lord, go ye therefore and disciplize or make disciples not among the Jews only, but among the Gentiles, and Nations, and baptize them; so that if the question should have been made, Lord whom shall we baptise of the Nations among the Jews and Gentiles? his answer was given in the words before, and he would have given no other, you shall baptize amongst the Nations Jews and Gentiles, such as first have been taught, and by teaching have been made my disciples; so *Mar.* 16.16. Go ye into all the world, saith the Lord, and preach the Gospel to every creature, to the Gentiles as well as the Jews, he that beleeveth and is baptized shall be saved, &c. So that if the question here again should be propounded who among the religious and strict Jews, and the loose and profane Gentiles, should be baptised, the answer is plain, those to whom the Gospel first hath been preached, and they through that Gospel have also believed.

2. By the practice of the Commissioners who were faithful unto their Lord, and to the charge which he gave them, and the argument stands thus.

Such as the faithful Apostles, and first Commissioners of Christ Jesus the Lord administred this ordinance of baptism unto, such and such only ought to be made partakers thereof.

But the Apostles and first Commissioners of Christ administred not this ordinance unto carnal babes, infants of daies, such as are by the testimony of the Scriptures declared to be conceived in sin, to be brought forth in iniquity, and being born of the flesh to be but flesh, and so by nature the Children of wrath one as well as another; being also untaught. But to such as first were taught, and were ordained, by the

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immortal seed of the word, to be born again, and as new born babes in Christ, having tasted of the sincere milk of the word, desire still more of the same, that they might grow up thereby, and such as appeared to be converted and to become as little ones, such little ones as believed in *Jesus*.

The first proposition I suppose none that own Christ and his Apostles will dare to deny. And the second which is more questionable will also be proved. See *Acts* 2. 38, 39, 40, 41, 42, &c. Although *Peter* with the 11 calls upon the convicted Jews to repent, and to be baptized every one in the name of Jesus for the remission of sins, and tells them that then they shall be made partakers of the holy Spirit, and that they should not need to distrust it; he shews them the largeness of the promise that was made concerning the pouring forth of the Spirit, it being promised to be poured forth upon all flesh, as they had expresst in the beginning of their discourse out of *Joel* v. 16. and 17. and therefore saith, tis to you and to your Children, and to all that are a far off, even as many (of you, your children and such as are a far off) as the Lord our God shall call; yet he baptizeth none, but such as were called by the holding forth the word of salvation by Jesus Christ, as appears in the words, for they that gladly received his word were baptized; and they only; for they that were baptized were added, and continued together in the Apostles Doctrine, and in fellowship, and in breaking of bread, and in prayer, and continued dayly with one accord in the Temple, and breaking bread from house to house did eat their meat with gladness and singleness of heart, praising God: all which cannot be understood of infants of daies. And therefore this place if rightly considered will be so far from affording a ground for the baptizing of the children of believing parents, because here it is said the promise is to you and to your children, that it will sufficiently evince the contrary; for indeed such an apprehension is accompanyed with 2 or 3 evident mistakes, there is a mistake in the promise, in the parties to whom the promise belongs, and the manner how it is to them and their children, &c.

1. There is a mistake of the promise, in that it is looked at as the covenant of Grace which doth ingratiate the soul into, and gives it an interest in all the privileges of the Gospel of Christ, and so in order doth go before baptism or any other visible ordinance and appointment of his, whereas in very truth by promise there, is meant that holy Spirit of pro-

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miſe which they which believed in Chriſt, and obeyed him, ſhould according to promiſe receive after he was aſcended unto the right hand of the father, as appears *Joh.* 7. 39. 14,16. 16. 7. That which he had here ſhed abroad in a powerfull manner upon the Apoſtles, and that which theſe Jews alſo in believing and obeying the Goſpel of Chriſt ſhould alſo receive, and therfore ſaith *Peter*, repent, and be baptized and ye ſhall receive, &c. and was no other than that which was of old propheceyed of by *Ioel*, as is declared v. 16. and ſo is a promiſe that follows faith and obedience, and not ſuch as goes before to give right to this appointment of Chriſt.

2. There is a miſtake in the parties to whom this promiſe belongs, for whereas it is ſaid *to you and to your children*, and thereupon it is conceived to be meant believers, and their infants of daies, which upon that accompt are to be baptized, it is plain and evident when the Apoſtle ſpoke theſe words to them, they could not be looked upon as believers, foraſmuch as they being prick'd at the heart, and only convinced of their evill in murdering the Lord of life, propounded what they ſhould do to be ſaved, which is farre from believing, to which the Apoſtle replies, *repent, and be baptized in the name of Jeſus for the remiſſion of ſinnes*; and to conceive that by their children were meant infants of daies, it may be as well ſo underſtood by your Sonnes and daughters, which ſhould ſo receive of the promiſe of the Spirit as to propheecy mentioned in the ſeventeenth verſe of this chapter, to which theſe words are related; and to make it appear that the promiſe was not ſo either to them or their children (as yet manifeſted) to give them right unto baptiſm, after many more words uſed by the Apoſtle to perſwade them to ſave themſelves from this adulterous generation, it is ſaid, but as many as gladly received his word were baptized, and but only ſuch, and not their infants of daies, for they that were baptized continued together in ſuch appointments of Chriſt as infants are in no meaſure capable of.

3. There is a miſtake in the manner how this promiſe is to them, & their children, not ſpoken to them now as believers, & their children as having right and intereſt peculiar by them, but indeed to them and their children no otherwiſe than to all that are a far off, which if taken in the generall cannot be underſtood but with reſpect to the general promiſe which is to pour forth his Spirit upon all fleſh, but if with the reſtriction, which is, even as many as the Lord our God ſhall call, then, parents

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and children, Jews and Gentiles, ſuch as are neer, and ſuch as are a far off, muſt be called by the word of his grace before they can have a peculiar right and intereſt in this ſpirit of promiſe, and ſo a child that is called to believe and obey the Goſpel may have this promiſe made good unto him before his father, and a Gentile that is a far off before a Jew that is neer.

This will appear alſo by other inſtances, as of *Philip* baptizing in *Samaria*, they were men and women that he baptiſed there, ſuch as believed and received the word with great joy, *Acts* 8. 8. 12. and when the *Eunuch* ſeeing the water, asked *what ſhould let him to be baptiſed*, *Philip* intimates that although he had been taught, yet the want of a manifeſtation of faith would be a let, *v.* 36, 37. And whereas there is mention made of whole houſes that were baptiſed; that the Commiſſioners might appear faithfull unto their Lord, and keep cloſe to the very words of their Commiſſion, you ſhall find they were firſt taught, and by teaching were made his diſciples, and gladly received his word. See it in *Cornelius* houſhold *Acts* 10. 33, 34. compared with the 44 47. the *Jaylors* houſhold *Acts* 16. 32. 34. *they ſpake unto him the word of God, and unto all that were in his houſe, and he ſet meat before them, and rejoyced, believing in God with all his houſe*; ſee it alſo in *Crispus* houſhold, *Acts* 18. 8, 9, 10, 11. *Stephanus* houſhold 1 *Cor.* 1. 16, 17. compared with *chap.* 16, *v.* 15. And as for *Lydias* houſhold *Acts.* 16. the Spirit of God being more ſilent therein, they that cannot interpret it by the other four, nor yet by the Commiſſion it ſelf, nor by the Commiſſioners faithful obſervance thereof in all other inſtances, let them prove if they can theſe three particulars. 1. That *Lydia* ever had a husband. 2 In caſe ſhe had, that ever ſhe had any children by him, and if ſo, then in the 3. place that they were not dead, or ſo grown up that they might hear and receive the word gladly as well as their mother.

3. A third argument to prove that a viſible believer is the perſon that according to the mind of Chriſt is to be baptized in water, may be taken from the order which the Spirit of Chriſt laies down, faith and baptiſm, in the ſcriptures of truth, putting faith ſtill in the firſt place, witneſs *Mark* 16.15,16. *Mat.*28.19. *Heb.* 6. *Eph.* 4. A 4 argument may be taken from the nature of the ordinance, and a 5 from *Johns* Baptiſm. Yea much more might be ſaid to this point, but this may ſuffice.

[*And alſo the only perſon that is to walk in the viſible order of his houſe*

house, and so to wait for his comming the second time in the form of a Lord and King with his glorious Kingdome according to promise? That he is the only person that is to enter into, and walk in the visible order of his house, will evidently appear, if the order in which our Lord left his house when he went to his Father to receive his kingdome be duly considered, for in his last will and testament we shall find it thus recorded, when our Lord was about to be gone, he give order unto his Apostles, whom he made stewards in his house of the mysteries of God, to make him Disciples of all Nations, and that such as were so made should then be baptized, and so visibly planted into Christ, and put on Christ, and having so received him, should walk in him, observing all things whatsoever he had commanded, the first thing wherof as touching order was, to be added or joined one to another in the fellowship of the Gospel by a mutual professed subjection to the Scepter of Christ, and being a company thus called out of the world, from worldly vanities, and worldly worships, after Christ Jesus the Lord (which is the proper *English* of these words the Church of Christ, and is in other terms called the Houshold of faith) should steadfastly continue together in the Apostles doctrine, *&c.* the consolation, reproof, and instruction thereof, in Fellowship, *&c.* mutual support both inward and outward; in Breaking of bread, thereby remembring the death of our Lord, whose soul was made an offering for sin, as his flesh is meat indeed, and his blood drink indeed, by the help of the Spirit, to nourish our souls and spirits up unto eternal life, and in prayer, one with and for another; And that this is the absolute order which the Lord hath appointed in his last Will and Testament, doth evidently appear both by his own precept, and command, and by the practice of such as first trusted in him, and if so, then neither infants of daies, nor yet such as profess themselves to be believers in Jesus, but refuse as a manifestation thereof, according to the practice of such as first trusted in Christ, to yield up themselves to be planted into the death, burial, and resurrection of Christ, and so visibly to put Christ on, as did the Christians of old, I say such have no visible right to enter into, or walk in the order of the Gospel of Christ; and to conclude the point, the argument stands thus. They, and they only, have visible right to enter into, and walk in the visible order of Christs house, and so to wait for his comming, whom Christ Jesus himself being the Lord of the house, hath appointed, and his Apostles being his stewards, have approved of; But such as first have been taught and made disciples or Scholars of Jesus, and believers in Christ, and afterwards have

bin baptiſed or dipped and therby viſibly & lively planted into the death, burial, and reſurrection of Chriſt, are they, and they only, whom Chriſt hath appointed and the Apoſtles have approved of. See his Commiſſion, peruſe their practice; *Ergo* They, and they only, have viſible right to enter into, and walk in the order of Chriſts houſe, and ſo to wait for his comming the ſecond time, in the form of a King, with his glorious Kingdom, according to prõmiſe. See for a farther confirmation of the laſt clauſe, in the firſt Epiſtle to the *Corinthians* 1. 7. 1 *Tit.* 1 10. 2. *Tit.* 3. 5. But to proceed.

[*He is the perſon that is alſo to wait for his Lords ſending down from the right hand of his father in the time of his abſence the holy Ghoſt, or holy Spirit of promiſe, and all this according to the laſt will and teſtament of that living Lord*] That this living Lord did promiſe when he left this preſent evil world, that is in a great meaſure ſubjected to devils, and went to his Father, not only to return again, but in the time of his abſence (as a teſtimony of his great love unto ſuch as are called to be his diſciples, & manifeſt the ſame by loving him & keeping his commandments, and as a teſtimony of his loving acceptance at the right hand his Father) to ſend down the holy Spirit, which ſhould be in them as a well-ſpring of living water flowing forth unto eternall life, who being a Spirit of truth, and ſent by Chriſt who is the truth which God will exalt, ſhall glorifie him, take of him and his, and ſhew unto them, and ſo lead them from truth to truth, until he hath brought them into all truth: as a comforter or Spirit of comfort, ſhall fill their hearts with joy in believing, by bearing witneſs with their ſpirits, that they are the children of God, and by revealing unto them the precious things wch God hath prepared for them that love him, which neither eye hath ſeen, nor ear hath heard, neither hath it entred into the heart of man to conceive; and as a holy Spirit ſhall ſet them apart that are juſtifyed by the blood of his Son, unto the holy God, and ſanctifie them throughout in ſoul, and ſpirit, and body; and as a Spirit of ſupplication ſhall help them to ſpeak unto God; and as a Spirit of prophecy to ſpeak unto men: that this Lord I ſay did promiſe unto his diſciples, who love him and keep his commandments, in the time of his abſence the preſence of ſuch a Spirit as this, which hath ſupplies in him beyond what the ſoul lacks, and that therfore they are to wait for this promiſe, and for theſe ſupplies in his appointments, will clearly appear.

1. Out of the words of the Lord himſelf. See *John* 14. 15, 16, 17.

17. to v. 26. *chap.* 15. 26. *chap.* 16. 7, 8. to v. 13, 14, 15. five times in that night in which he was betraied doth he repeat that promiſe, to his Diſciples that loved him and kept his commandments, and that he intended the ſame unto other viſible diſciples that ſhould love him and keep his commandments unto the end of the world, will alſo appear; for if the appointment of Chriſt, *ſci.* the ſupper that went before, and is expreſt chapter the 13. and the prayer of Chriſt that followed after, and is expreſt chapter 17. did belong unto them that ſhould believe through their word till he come again, then this promiſe that is ſo often repeated between, doth as well belong unto them, as to theſe; but the former is true; See *Iohn* 17. 20. 1. *Cor.* 11. 26. therefore the later.

If the conſequence be denied, it will ſtill be proved out of Chriſts own words; See *Iohn* 7. 37, 38. and the conſideration even in reaſon of Chriſts exceeding love and tender care towards all his diſciples that love him and keep his commandments, and their ſenſible wants of the ſame ſupplies of the Spirit will clearly evince it.

2. It will clearly appear out of the words of the Apoſtles of Chriſt; See *Iohns* interpretation of theſe words of Chriſt, *Out of his belly ſhall flow rivers of living water*, *This ſpake he* (ſaith *Iohn*) *of the Spirit which they that believe on him ſhould receive*, *for the holy Spirit was not yet, becauſe Ieſus was not yet glorified*, John 7. 29. See alſo what they all ſay with one mouth, after they had received this holy Spirit with power, whereby they were furniſhed as Apoſtles or Embaſſadors (of him that had all power in heaven and earth in his hand) to go forth with the embaſſage of peace into all Nations, and could deliver the mind of their Lord unto them in their own language, *Acts* 2. 38, 39. *Repent and be baptiſed every one of you in the name of Ieſus, for the remiſſion of ſins & ye ſhall receive the gift of the holy Spirit, for the promiſe is to you, and to your children, and to all that are a far off, as many* (of all theſe) *as the Lord our God ſhall call, ſci.* to repentance from dead works, to faith in Chriſt Ieſus, to this viſible manifeſtation thereof by being baptiſed, and ſo viſibly planted into the death, buriall, and reſurrection of Chriſt for the remiſſion of ſins.

3. This will alſo appear by the enjoyments of thoſe that firſt truſted in Chriſt, and viſibly manifeſted their faith and love in and to the Lord, by keeping his commandments: The Diſciples which were alſo called Apoſtles, waiting in the appointment of their Lord at *Jeruſalem*, received and were filled with that holy Spirit, with power according to promiſe.

See *Acts* 1.4. compared with 2.2. So that great number that were about three or rather five thousand souls that believed through their word, and were baptized in Jerusalem, and waited in the appointments of the same Lord, that is to say, *together steadfastly in the Apostles doctrine, and in fellowship, and in breaking of bread, and in prayer*, they also enjoied this holy Spirit according to promise. See *Acts* 4. 31. The like may be found among the Saints in *Samaria*, *Acts* 8. 17. in *Ephesus*, *Acts* 19. And the same may be found among the Saints that thus professed Christ, and walked in him, among those that first trusted in him in all places. See it in the *Romans* chap. 5. 5. and chap. 8. at large. See it in the *Corinthians* Epistle 1. chap. 2. 10. 12. and 6 11. 19. and ch. 12. at large. In the *Galathians* ch. 3. 2. 4. 6. In the *Ephesians* chap. 1. 13. In the *Philippians* chap. 3. 3. In the *Colossians* chap. 1. 8. In the *Thessalonians Ep.* 1. chap. 1. 5, 6. and chap. 5. 19. This promise is also found true in the litle children that *John* writes to, and is often repeated 1 *John* 3. 24 4. 13. and in the 2. 27. he speaks unto them after this manner, *but the anointing* (speaking of this holy Spirit of promise) *which ye have received of him, abideth in you, and* (that is his supply) *that you need not that any man teach you, but as the same anointing teacheth you of all things, and is truth and is no lie, even as it hath taught you ye shall abide in him: And now little Children abide in him*, &c. And *Jude* telleth us, that the very ground why some that had made a profession of the faith, and order of Jesus, caused divisions and offences, contrary to that doctrine they had received, and separated themselves, was, because they were sensuall, not having his Spirit, *Jude* 19. And as all this hath been proved by the last Will and Testament of that living Lord, so is it also clear, that his Will is not to be added to, or taken from, compare *Gal.* 3. 15. with *Rev.* 22. 18, 19. which notwithstanding if any man shall attempt to do, let him know this Lord is alive, and will ere-long appear sufficiently able to avenge it.

3. [*I testifie that every such servant of Christ Jesus, may in point of liberty, yea ought in point of duty, to improve that talent which his Lord hath given unto him*] That it is their duty to improve the talent the Lord hath given unto them, and that for that end it was also given, will appear by those two instances of the Lord himself, the first is *Mat.* 5 13, 14, 15. *Ye* (saith the Lord to his Disciples) *are the salt of the earth, the light of the world*, &c. *neither do men light a candle and put it under a bushell, but on a candlestick*; whereby he intimates,

that

that if it be far from the intention of men (who are but weak and foolish in their intentions and actions) to light a candle which is for use, and then to put it under a bushell, and so to make it useless; then much further from the purpose and intention of God, who is the father of lights, to enlighten the spirit of a man, which is the candle of the Lord, and then to have that light concealed and with-held; therefore it follows, *let your light* (saith the Lord) *so shine before men, that they may see your good works, and glorifie your father which is in heaven.* The other instance is in the 19 chapter of *Luk.* 11. 12, 13. 14, 15. 16. to the 27. verse, in which Parable is lively declared by the Lord, 1. That that glorious Kingdome of God that shall certainly appear, should not so immediatly appear as some thought it should, for which end is the Parable spoken verse 11. and the first words of the Parable will prove the same thing, for the Noble-man (which is Christ Jesus the Lord) must first go into a far country to receive his Kingdome, which is, to the right hand of the Father, there to sit untill all his enemies become his footstool, and so return. 2. Here is declared the order in which this Lord left this household when he went to receive his Kingdome, he bestowed gifts or talents upon them, and commands them as his servants, in their several places to occupy till he come, verse 13. which proveth that, for which I produced this scripture; and for further encouragement unto a servant of Christ to improve that Talent in his Lords service that he hath bestowed upon him, 3. In the third place is declared the exceeding great countenance, and rich reward which this Lord will bestow upon a faithfull servant that hath thus improved his Talent, when he shall have received the Kingdome, and shall return in the glory of his Father; the countenance (I say) appears in these words, *he will say, well*, or as it is in the 25 of *Matthew, well done thou good and faithful servant, thou hast been faithful in a few things*; the rich Reward appears in these, *Enter into the joy of thy Lord, or have thou Authority* (in my Kingdom) *over ten Cities, be thou also ruler over five Cities*, &c. But to proceed.

[*And in the congregation he may either ask for information to himself*] This was a liberty amongst the *Jews* in their synagogues or congregations, as appears *Luke* 2. 46. where Christ being about twelve years old, is found by his parents among the Doctors, in the Temple, not only hearing them, but asking them questions; and when he also taught in the Temple, or elsewhere, the people did not only hear him,

but

but asked him questions, yea made objections against what was delivered, without interruption, and it cannot be conceived but this is much more a liberty in the congregations, and Churches of Christ; and therefore 1 *Cor.* 14. 35. where women are directed to ask their husbands at home if they will learn, and the reason is given because it is a shame for them to speak in the Church, it is plainly declared, that men that will learn may ask in the Church, for it is not a shame for them to speak there. But to proceed.

[*Or if he can, he may speak by way of prophecy for the edification, exhortation, and comfort of the whole*] by prophecy here I mean a plain, and brief declaration of the mind, and counsel of God, in words significantly and easie to be understood, confirmed by the words of the Apostles and Prophets of God, and brought forth for the edification, exhortation, and comfort of the whole; The 14 of the 1 *Cor.* will plentifully clear this truth, and make this liberty good unto the Saints, in the Churches of Christ, and it cannot be shut out but by the spirit of Antichrist. See *verse* 1. 5. 12. 24. 26. 30, 31. 39, 40. So 1 *Thes.* 5. 19, 20. Quench not the Spirit, is the exhortation to him that is thereby moved to speak; and despise not prophecyings, is the exhortation to them that are present to hear. But to proceed.

[*And out of the congregation at all times, upon all occasions, and in all places, as far as the jurisdiction of his Lord extends*] which is not only to the utmost parts of the Earth, but also to heaven. See *Mat.* 28. 18. *Heb.* 1. 2. *Ephes.* 1. 20, 21, 22.

[*May (yea ought to) walk as a Child of light, justifying wisdome with her waies, and reproving folly with the unfruitful words thereof, provided, &c.* For a warrant here, see *Deu.* 6. 7. *Mat.* 5. 14. 16. 10. 32, 33. 11. 19. *Eph.* 5. 11. *Act* 4. 20. *Jam.* 3. 13. And so have I done also with the 3d. Conclusion, the fourth followeth.

4. [*I testify that no servant of Christ Jesus hath any liberty, much less authority, from his Lord, to smite his Fellow-servant*] This will be evinced to be a truth many waies from the mouth of the Lord.

1. In that it is the great commandment of this Lord to his disciples, and servants, to love one another, and so to bear one anothers burdens, who ought to have their love stronger than death, so as to lay down their lives for the bretheren. See *John* 13. 34. 15. 17. 1 *John* 3. 23. 4. 21. *Gal.* 6. 2. 1 *John* 3. 16. Now to smite one a-

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other is a breach of that Law of Love in a very high degree. Therefore.

2. The ſervants of Chriſt are called upon by their Lord to learn of him to be meek, and lowly, and are put thereby into a capacity to be further taught the way, and fear of the Lord, to increaſe their joy, and they are ſuch as ſhall inherit the earth, and alſo heaven, for they ſhall find reſt for their ſouls; and this meek, quiet and gentle Spirit is declared by the Spirit of the Lord to be an ornament of very great price. See for a proof of all this *Mat.* 11. 29. 21. 5. *Pſalm* 25. 9. *Iſaiah* 29. 19. *Mat.* 5. 5. 1 *Pet.* 3. 4. but to ſmite is an argument of a domineering, proud, and lofty ſpirit, which is far from a Spirit that is meek and lowly. Therefore.

3. The ſervants of Chriſt are called upon by their Lord to be ſo far from ſmiting their fellows, that in caſe they ſhould be ſmitten by others for his, and the Goſpels ſake, meerly on one cheek, they ſhould rather turn the other, than ſeek to revenge it. See *Luke* 6. 20. *Rom.* 12. 17. 1 *Cor.* 6. 7. *why do ye not rather take wrong* (ſaith the Apoſtle) *why do you not rather ſuffer your ſelves to be defrauded?* but this is far from ſmiting one another. Therefore, &c.

4. This Lord being alſo that Prince of Peace, doth ſo far diſlike ſuch practices as theſe among any ſervants of his, that belong to his houſe, that he hath abſolutely and expreſly declared, that he by no means will have a ſtriker to ſupply the Office of an Elder, or Steward therein, no nor one that is of a Lordly, or domineering ſpirit, nor yet one that is froward, and will be ſoon angry. See in the firſt Epiſtle of *Timothy* 3. 3. *Titus* 1. 7. *Peter* 5. 3. Therefore, &c.

5. That no ſervant of Chriſt hath ſuch authority from his Lord to ſmite his fellows, doth plainly appear in that Parable *Mat.* 18. 34. where it is ſaid, *The Lord was ſo wroth that he will have that wicked ſervant delivered to the tormentors*, that did but take his fellow by the throat; and him that fell to ſmiting his fellowes in his Lords abſence: *Mat.* 24. 51. it is ſaid, *The Lord ſhall come upon him in a day when he looked not for him, and in an hour that he is not awar of, and ſhall cut him aſunder, and appoint him his portion with the hypocrits, where ſhall be weeping, and gnaſhing of teeth.* But to proceed in the teſtimony, where it is ſaid,

No nor yet with outward force, or arm of fleſh to conſtrain, or re-

reſtrain another's conſcience, nor yet his outward man for conſcience ſake, or worſhip of his God, &c.] That this is a truth will be made out by the Scriptures of truth, and that many waies. The firſt argument to prove it ſtandeth thus.

1. *Arg.* If any Servant of Chriſt Jeſus (be he high, or low, rich, or poor) have any ſuch liberty, or authority from his Lord ſo to do, that he is able to ſhew it, (as that which may be his warrant ſo to act) either out of the words of the Lord himſelf, or out of thoſe that were ſpoken or writ by the Apoſtles, which were his Ambaſſadors, and were furniſhed from their Lord with commands for his Servants obſervance until he come again.

But no ſervant of Chriſt (I ſuppoſe) is able to ſhew, either out of his own words, or out of the words of the Apoſtles, any ſuch liberty, or authority from the Lord, as that which may be his warrant for to do. Therfore.

The firſt Propoſition cannot be denyed, which is this, If any ſervant of Chriſt Jeſus have any ſuch authority from his Lord, he is able to ſhew it, either out of his own words, or from the Apoſtles. And indeed for a man to act in the name of the Lord, and not to have a word, or warrant from him, is high preſumption, and ſo will it appear if their theſe things be conſidered.

1. In that it is plainly declared, *That all power in heaven, and in earth, is given unto* Chriſt, and therefore muſt all authority in heaven, and in earth, be derived from him; and hence it is, that it concerns the feet and the toes of that great image, if it be poſſible, to ſtand clear of him who is that little ſtone cut out without hands, and ſhall ere long become a great mountain, and fill the Earth.

2. In that it is as plainly declared, that the living God hath in theſe laſt daies ſpoken by Chriſt, *Heb.* 1. 1. hath made him the heir of all things, and thereupon hath called upon every one that hath an ear to hear him, hath threatned that ſoul that will not hear him that he ſhall be cut of; therfore it concerns every ſervant of his to take heed he uſe no ſuch authority over another which he hath not heard and received from Chriſt.

3. In that it is declared that Chriſt Jeſus the Lord is that one law-giver, and that they are bleſſed that do his commandements, yea, he bleſſed, that the Apoſtle ſaith he is become the author of eternall ſalvation to thoſe that obey him, and that he is alſo the Judge unto whom

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the living God, hath appointed a great, and notable, and terrible day, in which and by whom he will *Judge the world righteously*, yea, the very secrets of mens hearts, according to his gospel. See *Jude* 4 12. *Rev.* 22. 14. *Heb.* 5. 9. *Acts* 10. 42. and 17. 31. *Rom.* 2 16. From which consideration it also appears, that it concerns the servants of Christ, that they despise not such a Law-giver and such a Judge as he is, in taking such liberty, or exercising such authority, over other mens consciences, which cannot be made out from his words that he hath given them; all which, as so many arguments, will prove the first proposition.

And as for the second, which is this, *viz.* No servant of Christ can shew a warrant from Christ for such an authority, either out of his own words, or his Apostles; if that be denied, we must then call for the warrant, which must be shewed either out of the Evangelists, the book of the Acts of the Apostles, the Apostles Epistles, or the Revelation of Jesus: but I suppose it cannot be shewn out of any of these. If the 13. of the *Romans* be produced for a warrant, no man can deny that the power there spoken of was such as belonged to a heathen, and I think no man will acknowledge that he had such an authority from Christ to order mens consciences, or outward man, with respect to the worship of God, and therefore that word cannot be their warrant.

If the words of *Paul, Gal.* 5. 12. I would they were cut off that trouble you, be produced for a warrant, let the words be considered (and in the first place) there is no mention made of outward force, or outward affliction, and therefore no warrant for any outward or carnall hand to to afflict; but 2. The words were spoken to the Churches in *Galatia*, which were spiritual societies, and concerning spirituall transgressors, and therefore their cutting off must be from that spirituall relation and union which hitherto they enjoyed, and how that is done, compare 3. *Acts* 23. with *Mat.* 18. 8. 17. *Rom.* 11. 17. 19. 20. 22. And the carnall cutting off from the carnall *Israel* (before the time of reformation) was but a type of this spirituall cutting off and casting out from the spirituall *Israel* of God since.

And thirdly, consider, the words were spoken by the Apostle *Paul*, who would have us to know (as he declares it, 2 *Cor.* 10. 4.) that the weapons of his warfare were not carnall, he was not wont to strive with them that opposed themselves with carnall weapons, and therefore if he speaks to such persons as these *Galatians* were (that had received such power from the Lord) touching a cutting off, which is a business that belongs to a sword, it would be too carnall an understanding

of the place to conceive that this should be done by any other sword, than by the sword of the Spirit, which is the word of God, and can reach to their Spirits, and is the only offensive weapon the Saints are to take in such cases as this against their spirituall oppolers; and so have I done with the first Argument. A second, to evince this, is taken from that law wherewith Christ Jesus, that Sonne of Righteousnes, hath more or less enlightned the Nations, which I may therefore call the law of Nations, being that law by which the Lord will Judge those which may otherwise be said to be without law: the Law is this, Do, as thou wouldst be done unto, which is also (as Christ speaks) the Law and the Prophets. The argument standeth thus.

2. *Arg.* If every servant of Christ Jesus have a commandement from his Lord, as he will answer it before him when he shall appear as Judge, to do to others, as he would have others to do unto him; then no servant of his can have either liberty or authority from him thus to force another mans conscience, or his outward man meely for conscience sake.

But every servant of Christ hath this command from his Lord, *viz.* Do to others as ye would that others should do unto you. Therefore, &c.

The second proposition is undeniable. See 7. *Mat.* 12. *Luk* 6. 31. The consequence of the first proposition can scarce be denied, but if any should rashly deny it, then I appeal to that mans conscience, not being seared, which also knows but in part, in the sight & presence of God, whether he can be willing that another who is further informed in the things of God, and is also stronger than he (whether he can be willing, I say, that he) should by such a force constrain or restrain his conscience, although in smaller differences, but how much less in things that do so vastly differ.

3 *Arg.* The third argument standeth thus.

If Christ Jesus the Lord instructed his servants to be meek, lowly, and gentle, yea, kind and curteous to all; sent forth the chiefest of them, and told them that they should be as lambs in the midst of wolves; yea, holds them and us, and all that shall reign with Christ, when he shall appear with his Kingdome, in a continuall expectation of a persecuted and afflicted condition in this present evil world, then it cannot be expected that they should have any such liberty, much less authority, from him thus to persecute, prosecute, or inforce others.

But the first is true. See *Mat.* 11. 29. 1 *Cor.* 13. 4. *Eph.* 4 34 1 *Pet.* 3. 8. *Mat.* 10. *Tim.* 2. 3. 12. All that will live Godly in Christ Jesus (saith *Paul*, who well discerned the spirit that was abroad, & that which should remain and increase in the world) shall suffer persecution, and,

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th ſervant is not greater than his Lord, ſaith Chriſt, *Mat.* 10. 24,25 So that by this it appears, that the firſt is true, and therefore the ſecond which is this, *That no ſervant of Chriſt can expect any ſuch liberty or authority from his Lord, as to perſecute, proſecute, or inforce others.*

A Fourth argument againſt forcing men againſt their conſciences in the things, and worſhip of God, is taken from the nature of the conſcience of man, and of the worſhip of God, which are both ſpiritual; and it ſtandeth thus.

4. *Arg.* That which the Lord hath reſerved in his own hand, and hath intended to mannage as part of his own Kingdome by his own power or Spirit, and by another manner of miniſtery, and ſword, than that which is put forth in the Kingdoms of men, his being ſuch as ſuits with the underſtanding and conſcience of man, as it's a ſpiritual thing, and with the worſhip of God, which is alſo ſpiritual, that, I ſay, can no ſervant of Chriſt have authority from him, by an other ſword, or arm of fleſh, to undertake, mannage, or think to effect.

But the Lord hath reſerved this great work of ordering the underſtanding, and conſcience, which is the ſpirit of man, by way of conſtraint, or reſtraint; and alſo the outward man, with reſpect to the worſhip of God, I ſay, he hath reſerved this great work, in his own hand, and in the hand of the Spirit, and hath intended to mannage it as a part of his Kingdome, by his own Spirit, and by another manner of miniſtery, than that which is put forth in the Kingdoms of men. Therfore, &c.

The firſt propoſition, I judge, cannot be denyed, becauſe if it be by him reſerved in his own hand and power, then by his authority it cannot be in the hand of another; and if intended by him to be mannaged by another manner of miniſtery and ſword, than that which is put forth in the Kingdomes of men, then not by the ſame.

And as for the ſecond, it will appear to be a truth by theſe following teſtimonies.

1. That the great work of ordering the underſtanding and conſcience, which is the ſpirit of a man, by way of conſtraint or reſtraint, and alſo the outward man, with reſpect to the worſhip of God, is reſerved (as a part of his Kingdome, the ſpirits of men being the throne of the Lord) in his own hand, and in the hand of the Spirit, doth appear *Luke* 17.26 *Rom.* 11.32. *Iſa.* 45.22. *Zach.* 4.6. *Prov.* 2.6. *Lam.* 1.5. *Jo.* 1.9. *Luke* 24 45. 2 *Cor.* 4.6. *Eph.* 1.18,19. *Act.* 2.47. 11.21. And

2. That he hath intended to mannage it by another manner of ſword, or miniſtery, than that which is put forth in the Kingdoms of men, is

alſo evident, in that he did neither ſpeak to, nor yet make uſe of the Kings of the earth to make him diſciples, nor yet call for their ſword to conſtrain them or others to the worſhip of God, or to reſtrain them from their own, although it was performed to dumb Idols, and ſo unto devils; but made uſe of the ſword of the Spirit, which is his own word, & the miniſtery of his Apoſtles, and ſervants, to hold it forth to the world, and thereby were diſciples made unto him, and ſo by him brought from their own to the worſhip and ſervice of God. See *Jo.* 16.8,9,10,11 26. *Act.* 15 16.18. 1 *Thes.* 1.8,9. ch. 2.13. *Heb* 4 12.

The fifth Argument againſt forcing mens conſciences, or rather the outward man for conſcience ſake in the worſhip of God, ſtandeth thus

5. *Arg.* That which preſuppoſeth one man to have dominion over another mans conſcience, and is but a forcing of Servants, and worſhippers upon the Lord, at the leaſt, which he ſeeks not for, and is the ready way to make men diſſemblers and hypocrites before God and man, which wiſemen abhor, and to put men upon the profaning the name of the Lord, that can no ſervant of Chriſt Jeſus have any liberty, much leſs authority, from his Lord to do.

But by outward force to ſeek to conſtrain, or reſtrain an others conſcience in the worſhip of God, &c. doth preſuppoſe one man to have dominion over another mans conſcience, and is but to force ſervants, and worſhippers upon the Lord, which he ſeeks not for, and is the ready way to make men diſſemblers and hypocrites, and to put them upon the profaning the name of the Lord. Therefore, &c.

The firſt propoſition is undeniable, becauſe it is evident that it is not the will of the Lord that any one ſhould have dominion over another mans conſcience; no not ſuch as had the largeſt power and preſence of the Spirit of God, and the largeſt intereſt in the hearts of his people, as had the Apoſtles, Elders, and Brethren: See 1 *Cor.* 8 11, 12. 10 29. 1 *Pet.* 5. 3. *Phil.* 3 15. 2 *Cor.* 1 23, 24. & chap. 4. 5. for this indeed would be to enter upon the throne of Chriſt, to ſit in the Temple of God, and is the very higheſt deſign of the ſpirit of Antichriſt. See 2 *Theſſ.* 2. 4. 1 *Cor.* 3. 10. And for any man to enter upon the throne of Chriſt to ſet a foot into the Temple of God, is to defile it, and he that defiles the Temple of God, (ſaith the Apoſtle) him ſhall God deſtroy. And for a man to put ſervants and worſhippers upon the Lord, when he would not have others to put ſervants upon him, and make men diſſemble, when if he be a wiſe man, he cannot but hate diſſembling, muſt needs be much more abomination to the Lord, ſo that the firſt propoſition (as I ſaid) cannot be denied.

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The ſecond will eaſily be proved in each particular thereof. As

1. This ſo cing of all to conform in the worſhip of God, doth preſuppoſe one man o have dominion or Lordſhip over another mans conſcience, for who knows not that the worſhip of God is a caſe of conſcience, and that that worſhip and ſervice that is pleaſing to him, muſt have the ſpirit and conſcience the chief in it? and therefore, that man which by outward force would cauſe others to conform in point of worſhip, muſt pre-ſuppoſe to have power over his ſpirit and conſcience, to cauſe it to conform likewiſe, or elſe he cannot attain unto his Religious intent.

2. This is but a forcing of ſervants and worſhipers upon the Lord, and I ſay at the beſt, for it is more likely to force worſhipers from him; And this will clearly appear, becauſe the true worſhipers, and ſuch as the father ſeeks for, are ſuch as worſhip him in Spirit, and in Truth: See *Joh.* 4. 23, 24. who having received from Chriſt the Spirit of life and love, have his word ſtand in their heart, as the word of a King, ſo that thereby they become a willing people to do him ſervice, and ſtand not in need of ſuch outward force to compell them thereto; they therefore that ſtand in need to be, and therefore are by outward force compelled to the worſhip of God, to the faith and order of the goſpel of Chriſt (they I ſay) are ſuch ſervants, and worſhipers, as are forc'd upon the Lord, whom he ſeeks not for.

This outward forcing men in the worſhip of God, is the ready way to make men diſſemblers and hypocrites before God, and men which wiſe men abhor; the truth of this will be thus demonſtrated; for if they be ſpirituall, true, and willing worſhipers, ſuch as the Father ſeeks for, then what need is there of a conſtraint or reſtraint? ſuch are a Law of life to themſelves; but if they be not, then what make they there before him, who calls for the heart, and wiſheth men to look to their ſpirits, for he is a Spirit, and will be ſanctified of all thoſe that draw neer unto him? See *Prov.* 23. 26. *Mal.* 2. 15. *Rev.* 10. 3. 4. Then as they are forced upon the Lord againſt his will, and without any warrant from him, ſo are they alſo againſt their own, and therefore although their bodies may be preſent, and through fear of the ſtroke, or hope of reward, may ſeem to conform, yet their hearts and minds not being changed (and the ſtrong holds thereof not being beaten down, as by ſuch carnall weapons they are never likely to be) they I ſay, are abſent, and far from the Lord; ſo then, while their hearts, and conſciences, ſtill cleave to their Idols, and yet their bodies are cauſed to conform, what is this but to make men diſſemblers and hypocrites before God

God and man? and that it is the way to put men upon the profaning the name of the Lord, is alſo evident; underſtand by name his attributes, word, ordinances, worſhip, they are all profaned by ſuch a perſon that ſtands in need to be forc'd to Religion. See *Hag.* 2. 13. for him to call upon the name of the Lord, is to profane the name of the Lord, for their prayers are abomination to him, *Gen.* 4. 26. *Prov.* 28.9. *Iſay* 1.13. And a calling the name of God or Chriſt upon ſuch, is counted by him a blaſpheming his name. See *Rev.* 2 9. 13. 1.5,6. and unto the wicked ſaith God, *Pſal.* 50. 16. *What haſt thou to do to declare my ſtatutes, or to take my Covenant in thy mouth, ſeeing thou hateſt inſtruction, and caſteſt my words behind thee?* By all which it doth evidently appear, that the ſecond propoſition doth alſo ſtand firm.

A ſixt argument againſt the forcing of men againſt their underſtandings and conſciences, is taken from the prohibition of Chriſt, and ſtands thus.

6. *Arg.* If Chriſt Ieſus the Lord hath expreſly forbidden his ſervants by ſuch a force to ſeek to conſtrain or reſtrain another mans conſcience or his outward man againſt his underſtanding and conſcience, in things appertaining to God, although his underſtanding and conſcience be cleerly diſcerned to be erronious and evil, then can no ſervant of Chriſt Jeſus have any liberty, much leſs authority, from him ſo to practiſe; This cannot be denied.

But Chriſt Jeſus the Lord hath expreſly forbidden his ſervants ſo to practiſe, and for the proof hereof, take two or three inſtances, *Mat.* 15. 14. where Chriſt ſpeaking to his diſciples, touching the Phariſees, who were blind guides, ſeducers, hypocrites, ſtrong oppoſers of Chriſt, yet ſeemingly full of zeal and devotion, and ſuch as brought a vanity upon the worſhip of God, and made his commandements of none effect by their traditions, as appears, *v.* 3, 4, 5, 6, 7, 8, 9. of the ſame chapter, yet *v.* 14. ſaith Chriſt to his diſciples, let them alone, they are blind, leaders of the blind, and ſo leaves them to that ſad event, which is, their falling into the ditch, or periſhing together. See the parable of the wheat and the tares, *Mat.* 13. 24. interpreted by Chriſt himſelf, *v.* 37, 38. *And he that ſoweth the good ſeed* (ſaith Chriſt) *is the Son of man, The field is the world, the good ſeed are the children of the Kingdome* (which being ſown by the ſon of man, muſt needs be meant faithful and ſincere-hearted profeſſors of the truth of the goſpell:) *But the tares* (ſaith he) *are the children of the wicked one, and the enemy that ſoweth them is the devill*, which being the children of the wicked one, and ſown by the devill after the children of the Kingdome,

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muſt needs be meant ſuch as crept in unawars, and were ſent in as *Paul* ſpeaketh, See *Gal.* 2.4. to ſpie out the Saints liberties, that they might bring them into bondage, and ſo were formall Profeſſors of Chriſt at the firſt, but afterwards diſcovered to be Hereticks, Schiſmaticks, Apoſtats, Blaſphemers, ſuch as was *Hymenus*, *Philetus*, *Alexander*, *Demas*, and ſuch falſe teachers as *Peter* ſpeaks of, 2 *Pet.* 2. 12. *That ſhould bring in damnable hereſies, even denying the Lord that bought them*, and bring upon themſelves ſwift deſtruction, whoſe pernicious wayes many ſhould follow; by reaſon of whom the way of truth ſhould be evill ſpoken of: but to go on, *the harveſt*, ſaith Chriſt, *is the end of the world, and the reapers are no other than the angels*; Now the queſtion (for our inſtruction in righteouſneſs) being made by the ſervants unto their Lord, when the tares were diſcovered, whether it was his will that they ſhould go and gather them up, and take them out of the field, his firſt anſwer, *v.* 29. is nay, and the reaſon he renders, is this, *leſt while ye gather up the tares, ye root up alſo the wheat with them*; And the next anſwer, *v.* 30. is an expreſs word of command, *that they ſhould let both grow together in the field*, which is the world, and untill the time of the harveſt, which is the end therof, and then his purpoſe is to ſpeak to the reapers, which are not men but Angels, to gather them up, and bind them in bundles to burn them. I ſhall produce but one inſtance more to ſhew that our Lord Jeſus forbids ſuch a practice as this among his Diſciples or ſervants, 2. *Tim.* 2. 24,25,26. *The ſervant of the Lord*, ſaith *Paul*, in the word of the Lord, *muſt not ſtrive, but be gentle unto all men, apt to teach*, not to ſtrike, *patient in meekneſs, inſtructing thoſe that oppoſe themſelves*; which word ſignifieth a ſetting a mans ſelf in an oppoſition to the truth in a more than an ordinary manner, even by way of covenant or reſolution of ſpirit, yet are they ſtill to be waiting with meekneſs upon them, *if God at any time will give them repentance to the acknowledgement of the truth, that they may recover themſelves out of the ſnares of the devil, who are taken captive by him at his will.*

Another arg urrent that there can be no warrant from Chriſt for ſuch a practice as this, is taken from ſuch expreſſions of his, wherein he ſhews his diſlike thereof, and it ſtandeth thus.

7. *Arg.* If Chriſt Jeſus the Lord have ſharply reproved and checked his ſervants when he hath eſpied ſuch a ſpirit as this but breaking forth in them, then can no ſervant of his have any countenance, much leſs authority from him ſo to practiſe.

But the firſt is true, he hath ſharply reproved them when he eſpied

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ſuch a ſpirit as this but breaking forth, witneſs his words *Luke* 22. 24 25. &c. *Joh.* 18.10,11. *Mat.* 26. 51,52,53.54. & *Luke* 9 46,47. & 49:50. & 52,53,54 55 56. where it is ſaid, when the *Samaritans* perceived that Chriſts face was towards *Jeruſalem*, they did ſo envy him for *Jeruſalems* ſake, which was the place of Gods worſhip, that they would not receive him nor afford unto him ſuch common curteſie as belonged unto ſtrangers; for which diſcurteous repulſe of their Lord and maſter, *James* and *John* in a prepoſterous zeal judged, that they deſerved to dy, and thereupon moved the queſtion to Chriſt in theſe words, verſe 55. *Wilt thou that we command fire to come down from heaven and conſume them?* but what is the anſwer of Chriſt? it is ſaid, *he turned, and rebuked them, ſaying, ye know not what manner of ſpirit ye are of*, They were ſcarce awar that they were hereunto moved by no other ſpirit than the ſpirit of Antichriſt, for ſaith he, *The Son of man is not come to deſtroy mens lives, but to ſave them*, and if he came into this world to ſave mens lives, and not to deſtroy them, and will have his Servants to learn of him meekneſs, and mercy, and to be as he was in this preſent evil world, I ſay, if he came to ſave mens lives, even the rebellious, then no ſervant of his can have any authority from him for ſuch caſes as theſe to deſtroy them.

The laſt Argument ſtandeth thus.

8. *Arg.* That which of it ſelf is inconſiſtent with the civil peace, liberty, proſperity, and ſafety of a Place, Commonwealth, or nation, no ſervant of Chriſt Jeſus can have liberty, much leſs authority from his Lord to do

But this outward forcing of men in matters of conſcience towards God to believe as others believe, and to practiſe and worſhip as others do, cannot ſtand with the Peace, Liberty, Proſperity, and ſafety of a Place, Commonwealth, or nation. Therefore no ſervant of Chriſt can have any liberty, much leſs authority ſo to do.

The firſt propoſition can ſcarce be denyed if theſe things be conſidered, *ſci.* That Chriſt Jeſus the Lord is the Prince of Peace, *Iſa.* 9 6 *Heb* 7.2. and the more a man is made partaker of, and led by the Spirit of the Lord, which is the Spirit of Peace, the more peaceable and quiet is he like to be towards all men with whom he hath to do, for this Prince of Peace hath given expreſs command unto all his Servants, who are the Children of Peace (in whoſe hearts his word ſtands, with power, as the word of a King) to be at peace among themſelves, 1 *Theſ.* 5 13. *To live in peace*, 2 *Cor.* 13.11. *To follow peace with all men*. *Heb* 12.14. *To ſeek peace and enſue it*, 1 *Pet.* 3. 11. *To follow after thoſe*

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things that make for peace, *Rom.*14.19. *If it be possible as much as in them lyeth to have peace with all men*, *Rom.*12.16. *Yea not to seek their own, but every man anothers wealth*, 1 *Cor.*10. 24. *To seek the peace of the place, where God hath bounded his habitation, yea, and to pray unto God for it, and for the rulers thereof*, *Jer.* 29. 7. 1 *Tim.* 2.2. By all which it doth evidently appear, that that which of it self cannot stand with the peace and prosperity of a place, and nation, that can no servant of Christ have by the authority of this Lord, unless by a just judgement from him upon the rulers of this world for giving their power, and sword, to the beast, thus to be abused and made drunk with the blood of the Saints, which his tender heart cannot but avenge upon themselves, and upon the Nations for their loving to have it so.

And as for the second Proposition, which is this, that this outward forcing of men in matters of conscience towards God to believe as others believe, and to practise and worship, not as themselves (but as others) are perswaded, cannot stand with the peace, liberty, prosperity, and safety of a Place, Nation, and Commonwealth; this will as plainly appear in the examination of each particular thereof.

And first, it cannot stand with the peace of a Commonwealth; for as there could be no peace expected in the *Israel* of old, so long as that harlot *Jezabel* (who thirsted after innocent blood) could at her pleasure obtain the seal and power of the King, to effect her bloody design upon the servants of the Lord, who withstood her Idolatrous Priests, and that Idolatrous way and worship which they had set up, so likewise as long as that spirituall *Jezabell* among those that account themselves the *Israel* of God, (who is seen in *Rev.*17.3. to ride upon that scarlet-coloured beast, and to own her self as the City and spouse of that great King, the King of Saints, so long I say as she) can by her glorious deckings and splendours, so deceive and allure the Kings and Rulers of the earth, to commit fornication with her, and to give their sword and power to the beast that bears her up, there can be no expectation of peace in the earth, but still of wars, and rumours of wars, untill mens hearts fail them: for so long as there is an outward force or power to be had to maintain and uphold the carnall interests and advantages of some upon religious accounts, and to persecute others, who for conscience sake towards God, dare not, yea cannot conform to their way, What hopes are hereby begotten and nourished in some? what jealousies, suspicions and fears in others? what revengfull desires in most? yea, what plottings and contrivings in all? and as a fruit and effect hereof, what riding? running? troublesome, and tumultuous assemblings to-

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gether, and ſidings? yea, and outragious murderings and bloodſhedings are hereby produced in a Nation, to gain that power and ſword to their party, either to cruſh, ſuppreſs, or cauſe the other to conform, or at the leaſt and beſt to ſave themſelves from being cruſhed, ſuppreſſed, or forced to conformity? But were this ſnare of the deſtroyer and murderer once diſcovered and broken, which is under a ſpecious and religious pretence of doing God good ſervice, to oppreſs and ſlay his innocent ſervants and children, and to force men to that which their minds and conſciences are not perſwaded unto, which is worſe than Idolatry; or at leaſt would it pleaſe the moſt high to help the Kings and Rulers of the earth, to take King *Davids* counſell, *Pſal.* 2. which is, to *kiſs the ſon leſt he be angry, and in his anger ſmite that glorious Image*, (which *Nabuchadnezzer* ſaw in his dream) *Dan.* 2. 31, 32, 33, 34 upon his feet, that were part of iron, and part of clay, and ſo break them to peeces, that the iron, the clay, the braſs, the ſilver and the gold be broken to peeces together, become as chaff, and ſo vaniſh away, that there ſhould no place be found for them; And would it pleaſe the moſt high to put it into their hearts, to manage that power and ſword of ſteel which he hath put into their hands (and takes out again at his good pleaſure) ſo that it might onely attend the very thing for which it is beſtowed upon them, which is to do juſtly, and to ſhew mercy, as thoſe that walk (in ſuch eminent places) humbly before the Lord, which are things more pleaſing to him, than ſuch burnt offerings and ſacrifices, although they amounted to thouſands of rams, or ten thouſands of rivers of oyl, eſpecially being ſuch as he hath not required at their hands; how ſoon would the earth which now is moved exceedingly, reels to and fro like a drunkard, and is removed like a cottage, become a quiet and peaceable habitation? for if there were neither fear on one hand, nor hope on the other, that this ſword ſhould be drawn forth to maintain the carnall intereſts of ſome, which they enjoy upon religious pretences, and to ſuppreſs the underſtandings and conſciences of others, to the hazard of their proper and lawfull intereſts and outward enjoyments, and all men ſhould ſee the Rulers as reſolute in this point as *Galio* was, ſo that men of all ſects and religions, which now are various, were become hopeleſs of any other help to ſupport themſelves and their way, or to draw others thereto, than what by the word of God they can attain unto, how ſoon would theſe tumults ceaſe, the enmity in point of Religion be ſlain, and all things in peace? and for my part I cannot expect that the ſwords ſhould be beaten into plowſhares, and the ſpears into pruning-hooks, that nation ſhall not

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riſe againſt nation, neither ſhall they learn war any more, which is a thing which the mouth of the Lord hath ſpoken of, untill that be accompliſhed which ſhould occaſion it, which is expreſt by the Prophet in theſe words, *For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever.* Micha. 4. 3, 4, 5.

And as his forcing of men for their conſcience ſake, cannot ſtand with the peace of a Nation or Commonwealth, ſo neither can it ſtand with the liberty thereof, as thoſe two inſtances *Rev.* 13. 10. and 15. 16, 17, together with daily experience, doe lively demonſtrate, in which Scriptures it is plain to be ſeen, that whilſt the Beaſt reigneth, through the power of the Kings of the Eath, all are reſtrained of their liberty, and brought to conformity, they cannot buy nor ſel, unleſs they conform to the Beaſt, no not the great ones. Kings and Rulers themſelves, they ſhall rather ceaſe to be Kings than ceaſe to conform, when once they have given their power to him, for then they have not been able to ſtand before him, as Emperors, Kings, Princes and Governors have by wofull experience (through a ſad hand of God) found to be true. And as by the righteous judgement of God, they that have upon this accompt killed with the ſword, muſt have a time alſo to be killed with the ſword; ſo they that have led into captivity, muſt alſo be led into captivity: ſo that by this it appears, it cannot ſtand with the liberty of a place and Nation.

And that it cannot ſtand with the proſperity and ſafety therof will appear from a twofold conſideration, the firſt whereof is with reſpect to piety, the ſecond to policy.

That which is taken from piety is this, If the matter be duly conſidered and weighd, it cannot be expected but that this outward conſtraint or reſtraint of men in matters of conſcience, & for the worſhip of God (in this preſent evill world, and by the powers therin) much chiefly reflect, and light upon ſuch as being called out of the world, can neither conform to worldly vanities, nor worldly worſhips, but to the pure voice and word of God, and to the teſtimony of Chriſt Jeſus the Lord, which if true, as indeed it cannot be denied, then it will eaſily appear to be both unſafe and unproſperous for a ſtate or nation to be found medling herein, for as much as the Lord of hoſts hath ſaid, *he that toucheth you, toucheth the aple of mine eye*, *Zach.* 2.8. and again, *Touch not mine anointed, and do my Prophets no harm*, 1 *Chron.* 16. 22. and King *David* had well obſerved concerning the *Iſrael* of old, that the Lord ſuffered no man to do them wrong, but even reproved Kings for their ſakes, *Pſal.* 105.14

105.14. And if the Lord of hosts who is full of bowels of compassion, be so taken with the oppression of the poor, and sighing of the needy, that he will not long forbear, but will arise, relieve him, and set him in safety from him that puffeth at him, or would insnare him, *Psal.* 12 5. shall he not much rather avenge his own elect, which give him no rest, but cry night and day unto him? *Luk.* 18. 7. yea, I tell you (saith Christ) he will avenge them speedily. And now how unsafe and unprosperous it is for a Kingdome, or State, to ly thus open to the vengeance of God, which if it breaks forth is like to overturn, overturn, overturn it as the prophet speaks, *Ezek.* 21. 25, 26, 27. will not be a hard thing to discern.

Again it cannot well stand with the prosperity and safety of a State or Nation, upon a politick ground or consideration. For it best suits with policy (be the power in the hands of Kings and Princes, but especially of States and Commonwealths) 1. To engage (not only one party or sect alone, but) all parties therein to the present power, and to the supporting thereof. 2. To do this (not by giving away any part of the power to any party or sect to oppress or inforce others to their way for their carnal and private respects, for that (as hath been shewn) is the way to lose it themselves, except they conform, yea to be brought to conformity, but) to afford its protection equall to all without respect unto any, at least in this, sci. keeping themshereby safe, under God, in respect of their persons, names, and estates; 3 And to engage them all upon the strongest engagements, which are not carnal outward advantage (they being oftentimes so far from advancing the same, that they prove notable means to make the obstruction) but this, wherein one man may be as well assured that he shall not be forced to another mans understanding and conscience, as that another shall not be forced unto his. Which indeed is an engagement that is stronger than death, the voice of each mans conscience being to him as the voice of his God; by this means shall all parties be deeply obliged to the utmost of their lives and estates, to beat up that power, without which they cannot expect to enjoy peace, liberty, and safety themselves, so shall the rulers also have somewhat more vacancy to consider what it is that the Lord of hosts doth require at their hands, which is to do justly, to love mercy, and to walk humbly before the Lord, Mic 6 7,8. And whereas it is added (every man being such &c.) which is to shew that whether such liberty as this should be granted or not in this present world, yet it concerns, and also well becomes the servants of Christ, not to alter their course, but to be still found keeping the commandments of God and the testimony of Jesus, and to be bearing in mind what is said, Rev. 12.11. And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death; harkning also for his voice, who saith Rev. last 20. Surely I come quickly, with the like closing therewith as there is expresst. Amen, Even so come Lord Jesus.

FINIS.